Voice of Israel.

Devoted to Literature, Progress, Freedom of Thought, and Humanity.

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THE HEBREW CHARITY FAIR OF NEW YORK.

The Jewish Press of New York City has been engaged for the last few weeks in the noble task of preparing the public mind for the Charity Fair, to be held in aid of two of the most noble Institutions of New York City; the "Mount Sinai Hospital" and "Jewish Orphan Asylum;" and glancing over the files of the New York Press, we may well congratulate our Co-religionists of the great Metropolis upon tne success which crowned the efforts of the projectors of the Fair. It must be indeed gratifying to all who have taken a lively interest in the movement to see all their well laid plans executed to such perfection and meriting the praise of the whole New York Press.

From the few abstracts we make, it will be seen that Jew and Gentile, high and low, forgot momentarily at least, their differences of creed, religion, nationality and position, but met on the level of equality for the pure and noble purpose to assist so deserving a charity. We of the Pacific Coast may *learn*, from the perusal of this article. Much, very much, could be accomplished here if we who worship one God, who is the Parent of us all, who dispenses sorrow, as well as pleasures, to the rich and the poor, alike—to the one who has been born in Southern Europe as well as to the one who has been born in the Northern climes—if we would but forget the bitter strifes and animosities of the past, and hand in hand, go to work to build up Institutions on this Coast, which would redound to our credit and make us respected and honored, at home and abroad. With the power and influence our people wield here, almost everything could be accomplished; all it requires is united and concerted action. The affluent should not think that everything should bow down to him on account of his riches. The middle class of society must not stand too much on their pride; both must yield for the common good of humanity and by so doing we may soon have the pleasure to have, for a theme, the Great Fair held in San Francisco for the benefit of the Jewish Orphan Asylum and Home, which was recently incorporated and which as we understand will temporarily have a place suitably fitted up for the accommodation of the orphans on this Coast.

The *Tribune* says:

Long before the hour appointed for the opening ceremonies the hall was filled to overflowing with an eager crowd, who had come to see, to admire, and to buy. The scene spread out before the spectator in the gallery was striking and picturesque. From all sides of the room, long, graceful streamers and festoons of bunting meet in the center of the ceiling. The floral temple shelters beneath its drooping vines rare exotics, gathered from the fairest gardens and parlors of New York. On one side of the temple "Rebecca at the well" gives a gaslight invitation to all to come and partake of beverages which cheer but do not inebriate. On the other, the post-office has already begun a brisk business. A friendly lamp-post near, sheds its beams on the fair Postmistress who superintends the mails. At the back of the hall the stand appropriated to the "heathen Chinee" and his wares, bids fair to rival some of our metropolitan warehouses. At the side of this is the booth for the reception of subscrtptions to the Hospital and Asylum, which have already amounted to $3,000. The stand has been handsomely draped, and decorated with a likeness of Governor Hoffman. Facing this portrait, on the other side of the hall, is a portrait of E. B. Hart, the Chairman of the Executive Committer. *The Voice of the Fair* is a paper devoted to the interests of the exhibition, to be issued daily during its continuence. One of the objects of interest is a veritable "old woman who lived in a shoe," who, having more children than she can well provide for, expresses a willingness to dispose of some of them to the patrons of the Fair.

The Raffling Department has been systematized in a way hitherto unknown. All kinds of things, useful or ornamental, practical or absurd, will be raffled for. The raffle, in which most interest is excited at the present time, is that under the direction of the Thirty-ninth street Congregation. Four thousand tickets are to be sold at $2 each. One hundred prizes are at stake, among which are a Steinway grand piano, a Weber upright piano, a number of sewing machines, and various other valuable articles.

The *World* says,

The display at the Hebrew Charity Fair last evening was undoubtedly one of the most magnificent that has ever been made in this city. The whole of the vast armory was crowded with articles of rare beauty—from charming young Jewish and Christian ladies, down to dolls worth a hundred dollars a piece. From the ceiling depended festoons of flags, red, white, and blue, star-spangled and gold bedizened. Over the doorway was a fine portrait of Emanuel B. Hart, the Chairman of the Executive Committee, who has worked with zeal and activity beyond praise, in behalf of the noble charities on this occasion represented. At the opposite end of the hall, in the curious little stall devoted to subscriptions for the Orphan Asylum and Hospital was a portrait of Governor John T. Hoffman, while, all around the walls were decorated with flags, banners, bouqets, and devices of of the most ingenious and attractive character. The floral temple, in the centre of the floor, is a miracle of artistic skill. For its construction the Purim Association, who had this matter in charge, employed M. Maximillian, and are to be congratulated on the success of the artist. It is an arbor of trailing grapevines, with bright green leaves. bunches of beautiful red and white grapes, and tendrils as natural as life. The decorations, indeed, deserve the highest praise; and Mr. Samuel A. Lewis and the Decorative Committee must have labored hard to achieve so splendid a general result. It is impossible at this time to give a full description of the fair. Suffice it to say, that for variety, for elegence, for costliness and beauty, the articles exhibited seem greatly to surpass any similar exhibition which has been made in New York for a long time past.

We must not omit to reproduce the grand feature of the opening of the Fair, the address delivered by His Excellency the Governor, John T. Hoffman. It breathes the spirit of charity and liberality of sentiments, and gives a just rebuke to those who so often describe New York city as the worst governed city on the face of the earth.

ADDRESS OF GOVERNOR HOFFMAN,

AT THE OPENING OF THE HEBREW CHARITY FAIR, ON NOVEMBER 30TH.

I have come here to-night, my good friends, very willingly, to say a very few words at the opening of your fair. If my presence or my speech will serve in any degree to open the hearts and the pockets of the people of this great city in aid of the two noble charities in behalf of which you are laboring, I shall be very happy. I know something personally and officially both of Mount Sinai Hospital and the Orphan Asylum, the "House of the Sick" and the "Home of the Fatherless." They need only to be known to be appreciated, and they deserve the assistance and encouragement of all good people. While I presume the Asylum is practically the home of Hebrew children, the Hospital, I know, cares for all alike, without regard to birthplace, creed or nationality. One beautiful Sunday morning, when I was Mayor of this city, I visited the old Hospital on Twenty-eighth street. I found there the President and Trustees supervising their works of charity. I found there also, stretched on beds of sickness and pain, very many poor sufferers—Jew and Christian, native born and foreign born, old men and little children—all sheltered by one roof and cared for by the same kind hearts and willing hands. The work, however, had outgrown the place in which it was being carried on. The hearts of the good men who were engaged in it were too large and the subjects of their charity too many for the cramped and narrow limits in which they were confined. President and trustees and patients alike seemed panting for more air and space. Deeply impressed with what I saw I wrote upon the visitors' book just what I thought, expressing the honest hope that better and more suitable accommodations might soon be secured. Since then I have tried in every way I could to secure the fulfilment of my wish. The erection of a new hospital has been commenced and you are asked to help on the work, as you are also asked to aid the Orphan Asylum, which I also know to be an admirably managed institution. The fair ought to yield enough to complete the hospital and make the asylum independent. I feel, when I stand before you to-night speaking in a few hurried words in behalf of these two objects, how good and high and noble a thing is charity. The spirit which endowed your hospital and built your asylum, pervades, I am sure, this great concourse of people, ennobling the hearts of all, lifting them above the power of prejudice and uniting them in a common desire to do good. We have reason to be proud of the State in which we live. The industry of her people has developed her resources. Her rivers strech their arms from the sea to the mountains; her canals and her railroads open the gates of communication with the mighty West, and her harbors invite hither the commerce of the world. Within her borders stands this metropolitan city, powerful in energy and wealth, boundless in entergrise and restless in its great activity. Every time I come to it I realize how great it is and how much greater it is to be—a city in which people of all races and creeds gather, and where wealth and rank and station are alike open to all, whether Jew or Christian. Above all these things we rejoice in the noble impulses of our people, who, in the eager pursuit of material prosperity, are not forgetful of the higher duties of life, but stand ready always to give of their riches a generous share to the support of the sick, the helpless, and the fatherless. It is too much the faseion of the present day to decry the city of New York, and to paint it in hideous colors. Men of the press and of the pulpit join in the chorus of denunciation. Many of them, apparently far more familiar with its vices than with its virtues, describe it to the people as a place where frauds and falsehood, passion, lust, greed selfishness and avarice reign triumphant. If one-half they say were true, property here would be wholly without value and life entirely without protection. Yet the men who thus speak of it know that it is pre-eminently what Mayor Hall called it when he laid the corner stone of your hospital, "The city of charity." In the late civil war it sent one hundred and twenty-five thousand men into the field, and it contributed largely to support their families while they were gone. It gave up its public places for a fair for the sick soldiers, and caused it to yield more than a million of dollars for their relief. If a flood, or fire, or famine, or pestilence bring devastation and misery upon any portion of the whole land or of other lands, it freely sends food and money to the sufferers. If war, with its horrors, bring death and destruction, whether in Germany or France or elsewhere, aid and sympathy go from here. Upon the islands near by are erected by our people hospitals and asylums which, in their magnitude and perfection, have no equals in the whole country.

We have synagogues and churches, temples and cathedrals, all along our avenues and streets, and we lend a helping hand to every struggling congregation of Christians or Jews all through the land. We have, accessible to all, our institutions for tne relief and care of old and young, deaf and and dumb, the halt and the blind, the widow, the orphan, the imbecile and the incurable. More than a hundred thousand children gather daily in our schools, which are free, at an annual cost to the people of several millions of dollars, and as many millions more are annually spent for public charities by our municipality. Add to all those the stream of private chari y which flows out from our midst to the remotest portions of our land, as unceasingly and regularly as the tides ebb and flow in the beautiful harbor which lies at our feet, and you have an idea of what this city of charity is. Shame, shame on the men, whether of the pulpit or the press, who grow fat and rich off its bounty and yet smite the hand which feeds and supports them! Thank God, they cannot either check its good works or impede its marvelous growth. It is, and it will be, the great city of the New World; and while its men of business will speak of it proudly as the commercial metropolis, its great, liberal-hearted people will take care that it continues to be the "City of Charity." The gifts made to your noble charity, or two others like them, are not made for ostentatious display, The magnificent bounties of your late president of your hospital, our beloved and lamented friend, Benjamin Nathan—a good man and a just one—were not publicly known till his terrible death developed a wider knowledge of his pure and worthy life. In the brief and touching speech he made when the corner-stone was laid he invoked Jehovah's blessing upon the work, and prayed that all there present might live to witness its completion. His prayer, for some wise purpose, which God only knows, was not answered. He was the first to die. Charity weeps at his grave, beside the friends he loved and all sick and suffering he has relieved. His name will be cherished by all who remember him as among the foremost in the organization of good works. Let the Mount Sinai Hospital be speedily completed and stand for ever a monument to his memory. And now my good friends, let me express the hope that the Fair just opened may in its results meet your highest expectations. I ask all to give it a little aid, whether they be of Hebrew or Christian faith, for both may stand on common ground in exercising the thrice holy attribute of charity. (Applause).

THE FRIENDS;

OR, STUDENT LIFE IN GERMANY.

A TALE.

TRANSLATED FROM THE GERMAN OF WILHELM FREY.

[CONTINUED].

It was near New Year. When Berthold and Emil entered, one morning of this period, the lecture room, they found there a lively commotion prevailing among the students. Max held a list in his hand on which many names were written.

"Ah! there you come!" exclaimed Rosner, walking up to Berthold; "do look here, you will see something really new."

"What is it then?" asked Berthold, with a look betokening eager curiosity.

"We were just gathering subscriptions for a purpose in which we are all very much interested," exclaimed one of the Christian students. "It has been long since our wish to make the Rector a New Year's present; but means are still lacking to accomplish our wish in a becoming manner. We wanted, therefore, to make another effort to-day, in the hope that we may obtain at length sufficient funds to procure therewith a golden cup."

"Why should this not succeed?" replied Berthold; "surely every one will contribute his share to it." And saying this, he snatched the list out of Rosner's hand, and subscribed his name with a larger contribution annexed than any other had yet done.

"You are a splendid fellow," said Max to Berthold, "for you can readily part with a few pennies." Then added he, smiling: "Do you know such a thing can do no hurt? for by it one gets a professor on his side, and can get any thing out of him; such a present is calculated to procure a pardon for many of us, and convert bad marks into others of an entirely opposite character." The auditors laughed.

"Yes, you may laugh," continued Max, to convince his comrades of the usefulness of their proposed present; "every one is partial to money and gold. When I was attending the lower college, a sealed thick letter from my mother helped me often ont of a dilemma; if I had already felt, during the examination, that I stood a poor chance to pass creditably, still, when it was over, I carried home with me the evidences of the best averages, and received as a reward from father a well filled purse, and from mother all I wanted, and a load of kisses to boot."

This revelation seemed to please the yonng men very much, for their laughter seemed to be interminable. The greater portion, indeed, did not like the manner and tone in which Rosner had slandered their teachers; but they were accustomed to hear such words from the rich merchant's son; they all knew that he was "nothing" as a student, and was, therefore, always intent to belittle others in their doings and endeavors, in their knowledge and efforts; still the young folks were willingly made merry by the ribaldry of their companion.

"How he will stare," continued Max, with a low self-satisfaction, "how he will gloat over it and rub his hands joyfully when he beholds the cup, and at once all will be pardoned and forgotten of which we have rendered ourselves guilty, and fresh and with good courage we can commence to sin anew."

"That you can, but only you alone," said Emil to the arrogant Max. "If you have need of offering bribes, and you succeed with this, I wish you joy; but we have no need of any such contrivance."

"What are you gabbling there?" answered Max, with a tone of derision. "There, look at the Jew boy, how he pretends to superior sancity and piety. Preach in your Jewish Synagogue, but not——."

Here he interrupted the current of his abusive words; his looks had fallen on Berthold, who did not exhibit thereat the most friendly face. "Do not take any part of this to yourself," he said, turning in a friendly manner to him; "it was not meant for *you;* you know perfectly well that I love you as much as all the others; but of such hypocrites we cannot make any use here."

"I never desired your society," rejoined Emil, proudly; "I esteem myself too good for it."

"Indeed!" interrupted Rosner. "I believe——; but to what would a reply lead me? I do not wish to wallow in the mire."

"Peace, peace," cried now one of the by-standers, an old student, whose hair had already commenced to grow gray; "such spiteful quarrels are unbecoming men of science. Peace!"

These words, spoken with a holy earnestness, and out of the mouth of the "oldest," had their good effect. Max, who at heart was not bad, but only insolent and overbearing, could readily digest bitter words; he held out his hand to the offended comrade. Emil would not accept it; but meeting the imploring looks of Berthold, he offered his own in return.

With much unction the peace-maker lifted up his hands—he pronounced a benediction on the accomplished work; but at that moment the door was opened, and the professor entered gravely, and it was with great difficulty that Max succeeded in hiding the subscription paper from the hawk's eyes of the teacher.

When the lecture was over, the game commenced anew, but all very quietly now. Max set about to collect the promised sums. In this operation he met, indeed, with many obstacles; a good many of the students had no ready cash, several of them had no property in the world, not a penny to bless themselves with, and scarcely knew where they could get dinner at the proper time, which, of course, rendered the idea of contributing aught little short of madness. When Rosner had made an end of the collection, he counted the money, and said: "I had, indeed, calculated on a larger sum; but what odds does it make? I will fill up the leak, and what is yet wanting I will add from my own pocket."

"Bravo! Bravo!" exclaimed all the young men.

"But this is only possible with Rosner," said one of them, "and for this reason he must have the precedence on St. Sylvester's eve to present the cup and deliver an address at the same time."

"Which I will have to write," interposed the "oldest." "I have already a fine speech in my brain."

"Not needed, not at all," replied Max, laughing derisively. "I will speak my own words; there is no occasion at the present juncture for writing—extemporaneous remarks are all that are required. If I were as old a student as you, I would tell the professor what and how he ought to read."

The offended party remained silent and so did the other. In the street Max took hold of young Hirschberg's arm, and drew him away from Emil's side, and said to him: "You shall go with us, when I and three others hand the present to the professor."

"I thank you," replied Berthold; "I am glad to think that you feel so kindly disposed towards me. But why do you take so much pleasure to quarrel with my friend? In this you by no means please me."

"Heigh-ho! do not bother me about your friend; I do not comprehend how you can call this book-worm your friend; you and he are unlike each other as well can be. You think yourself obliged to be his friend, because you have been born in the same place, and are, perhaps, a little related, and—I should have many, very many, friends if I would condescend to hold intercourse with every one who seeks my society."

"We have been friends from our earliest youth already, and are bound to each other for many reasons," rejoined Berthold.

"From your earliest youth," repeated Max, smiling, "you have been playfellows, nothing more, and what causes can unite you now, or could ever have done so? You, perhaps, played about the streets, and he may have done the same, and these are probably the friendly relations of which you speak so warmly. When my father had latterly seen me walking with you and Emil, he said the following day at table, that you were a gentlemanly young man, but that I should keep no company with the other."

Berthold made no further attempts to defend his old in opposition to his new friend. To his dishonor, we must confess, that he could have found reasons enough to refute him, that it would have been easy for him to annihilate totally the prejudice which Max displayed towards Emil; he was probably well aware within his own heart that Max wronged his friend grievously. But why did he not say this openly?

While this was taking place, Emil was at Reb Wolf Asch's house and learnt Hebrew. Those teachers who can recollect Mr. Asch will not express any surprise at this; for Reb Asch made it a condition for every one who owed him any obligation to learn Hebrew of him two or three hours every week. Mr. Asch lacked, however, every quality to fit him for a teacher; for he lost his patience every alternate minute, and in place of teaching serving him as a recreation, as he himself alleged, he worried himself about his scholars, and scolded and raved continually at them. It therefore happened that Emil had also fallen into the hands of our old instructor, Reb Asch. He bore, however, his fate with patience and perseverence; for, on the one hand, he made good use of the wise instruction and information of this father of the poor, who was really well versed in Hebrew literature; and, on the other, he had already become habituated to many a weak point in the old gentleman, peculiarities which one had only to know, to find this ancient relique of past times quite bearable. Finally, Emil was, in many respects, under obligations to Mr. Asch; for it was owing solely to his exertions that he, a poor stranger and unknown youth, had obtained his board without compensation, without which assistance he would have been compelled to return to Feldheim.

With unflagging attention, Emil was sitting near Reb Wolf before a mighty volume, and devouring greedily every word of his teacher, who still, according to custom, continued to find fault. At one time the cause was that the young man did not comprehend a Talmudical sentence fast enough, then he did not put a sufficient number of questions, again he was too precipitate with his objections,—in brief, no lesson passed without a long sermon, and he never omitted to include in his invectives, that the boys of the present age are not worth a six-pence, and similar expressions. On the other hand, the hospitality which Mr. Asch showed our friend was without limit, and Emil never felt in that house that he was a poor man, but saw himself treated in every respect as a welcome guest. How different was it in all other houses! How sadly did he often cross the threshold where he was to eat the bread of charity, and how more sadly still did he leave, after eating the meal which tasted bitter to him, and return to his domicil! Through the benevolence which he was compelled to make use of, he was made truly conscious that he was an orphan, a fatherless being, for whom no one cared, having merely a poor mother, who, herself in humble circumstances, had to live with narrow means in a poorly furnished apartment. How would you feel, my young friends, if, after several hours of labor, you were to enter a house where you expected to meet with a hospitable reception, and feel an anticipative joy, although far from your paternal roof, to be with a family in whose pleasant circle you could recall to mind those dear to you, and forget the other disagreeable circumstances which one experiences away from home? how would you then feel, if you, after ascending the steps, were to be directed coldly to go into the kitchen and be compelled to eat off a small, rude, and uncovered table the at best bitter bread of charity, which is thus converted into wormwood in your mouth? In this condition Emil was placed every Sunday. He then ate at the house of a rich merchant. With anxiety and trembling he ascended every time the handsome and broad front steps and seated himself in the kitchen, where an unwilling house-maid cast rather than set the food before him. On Monday he fared somewhat better; for then he visited a house where he could at least enter the dining-room. There he had his own little spot by himself;—but you cannot expect from benevolent people that they shall treat a stranger as though he belonged to their own family. The most troublesome day for Emil, however, was Tuesday; for then he had to deal with a cook whom nobody could equal in wickedness. If his boots were never so bright, this woman always raised a pitiful alarm, and, in biting words, she accused him that he brought all the dirt and mud from the whole city in the house, and she had not been engaged by her mistress to wait on *orchim* (beggars); yes, this very day she would talk with the lady of the house about it, and if she did not alter matters she herself would make a change—pack her clothes and quit; for she did not fear of being able to get another place. It is easily understood that Emil would often have rather remained without his dinner, than to hear such words; but it could not be helped; in order to be able to work, a man has to take nourishing food, and hunger compels many persons to put up with worse things than such wickedness.

[TO BE CONTINUED IN OUR NEXT.]

THE UHLAN.

What the Cossack was to an earlier generation of Frenchmen, the Uhlan is to a later. Mysterious in name and ubiquitous in movement, the blue and yellow horseman, with the heavy revolver in his belt, causes at once bewilderment and alarm. Uhlan is the polish word for lancer, and is said to be derived from a Tartar root signifying *brave*, a vestige, perhaps, of Mongolian invasions.

But the Prussian lancer has nothing non-Germanic about him but his name. He is in fact a thorough Teuton, cool, hardy, intelligent and good-humored, the *beau ideal* of a modern light-cavalry man. The officers speak both French and German, and are well acquainted with the topography of the country. When the armies are on the move, the Uhlans are thrown out, front and flank. They mask the movements of their own forces, while they pick up all possible information about the enemy. They tear up railways, cut telegraph wires, and act as foragers for the main force. Mounted on wiry horses, (mostly from the Eastern Provinces,) and broken into small detachments, they are often left for days together to their own resources. The officer in command acts on his own responsibility. If he succeeds, he is employed again, and may hope for speedy promotion. If he fails, he is at once recalled and serves for the rest of the campaign with the main body of the army.

The tales told of the enterprise and daring developed under this system are almost fabulous. Five hundred of these Uhlans covered the whole line of the frontier during the anxious fortnight in which the German forces were being mobilized, and succeeded in persuading the French Marshals that they were the advance guard of a large force. A party of five took tranquil possession of the town of Chalons, awing the inhabitants with their revolvers, and coolly smoking their pipes while they issued orders to prepare supplies for the troops

which were on their way. At Haguenau, Nancy, Bar le Duc, resistance was in like manner crushed by sheer audacity. At once bold and wary, reckless of their lives, but careful to avoid unnecessary encounters, they are the eyes of the army; and the marvelous precision with which the operations of the campaign have been conducted is due in great measure to the active intelligence of the Uhlans.

ENGAGED.—A LOVE STORY.

NUMBER I.

"Confound it!"

The exclamation was a mental one, but was none the less hearty for being suppressed; and readers will own that it was only natural and excusable under the circumstances.

Rupert Holmes was a hardworking barrister, and was looked upon as a rising man; that is, although he was only two-and-thirty, he was making an income of nearly five hundred a year. He had besides some little fortune of his own, and was therefore far better off than the great majority of men of his age in the profession.

It was the first day of vacation; and as he threw aside his legal books, and started for his holiday, he felt for the first time how his hard work had told upon him, and how glad he was that he was going away for a while from his close chambers and the weary work of splitting legal hairs.

Generally an early riser, he had breakfasted late—so late, that he was obliged to hurry throngh his packing in order to catch his train for Chichester, where he was going to spend a fortnight with his friend Jack Wilmot, before starting for a long ramble upon the continent. He had, however, reached the terminus with five minutes to spare; had found an empty carriage, had tipped the guard to retain it for him—it was before the happy era of smoking-carriages, and was looking forward to the placid enjoyment of his after-breakfast cigar.

The bell rang, the train was upon the very point of starting, and his cigar-case was in his hand, when there was a bustle on the platform, and a porter hurried up to the carriage with two ladies, looked in, and unlocked the door.

"Now, ladies, look sharp, please; the train's starting."

The ladies entered, the door was slammed to, and the train moved out of the station.

It must be allowed that it was excusable, under the circumstances, for Rupert Holmes to relieve his feelings by this mental exclamation of "Confound it."

The ladies were evidently mother and daughter. There was a strong resemblance between them, although the expression was different. The mother was fair, placid, quiet-looking, rather fluried at present by the bustle consequent upon being late. The daughter was a brunette, with a demure look, through which the fun rippled out at every movement of the lips and eyes, and it was as once evident, by the little anxiou, glance she shot at Rupert Holmes as he put his cigar-case back into his pockets that she understood his feelings quite at well as if he had spoken that silent "Confound it!" aloud.

Rupert caught the look, and could scarcely help smiling in return. He then examined his "Bradshaw," ran his finger down the list, and having resolved upon changing carriages at Reigate, determined to make himself agreeable, and enjoy himself as much as he could till he arrived there. He was in high spirits, which even the little contretemps which had just happened could not dampen for more than a minute or two; and he gladly availed himself of the opening, which the elder lady's requesting him to lend her his "Bradshaw" made, to enter into conversation. This was at first supported almost entirely by the mother and himself; but little by little the daughter joined in, and before the train had left London bridge a quarter of an hour, Rupert Holmes had changed his seat for one opposite the ladies, and was chatting away as familiarly as if he had known his fellow passengers for years.

Presently the elder lady took out from her traveling bag some knitting, at which she began placidly to work; and as the pattern upon which she was engaged was a somewhat complicated one, requiring much attention and counting of stitches, she gradually fell out of the conversation, which, however, was carried on none the less vigorously by the others.

Rupert Holmes was far to busy a man to go much into society. His evening relaxation consisted in a visit to a quiet literary club to which he belonged, and a talk over the last new book, the latest art gossip, or the pending political question. To him, therefore, this conversation with a lively, clever, and undeniably pretty woman, was a real pleasure. As the train slackened for Reigate, he had no longer the slightest idea of changing carriages. As it stopped, however, the young lady said, with a suppressed look of arch amusement—"Here you leave us, I believe?"

"I? no indeed!" he said hastily; "I am going on to Chichester. What made you think so?"

"You certainly intended to change—you cannot but own that."

Rupert Holmes colored.

"I do not know, unless you are a conjuror, how you could guess a ha formed intention."

"I did not guess at all; I was sure of it. When we got in, you were just going to smoke, and you scowled in a most ungracious way."

"O indeed!" Rupert put in most deprecatingly.

"Yes, indeed, most ungraciously; and you pnt your cigar-case in your pocket in a pet; and you took out your "Bradshaw," and ran your finger down to the first stopping-place, and then laid it aside with a determined air, as much as to say, 'Well, I mnst put up with it, for three quarters of an hour, and then out I go.' The whole thing was as plain as if you had said it out loud."

Rupert laughed.

[TO BE CONTINUED.]

ANCIENT AND MODERN CIVILIZATION.

NUMBER I.

We are a self satisfied generation. Never before in the world's history was such greatness achieved, or such wonders accomplished; never before was the populace so happy; never was science so far advanced; and never before has government been conducted with such paternal care for the good of all its children. Such are our boastful exclamations; but can they be sustained? We look back over the centuries which immediately preceded us; we see Europe sunk in barbarism beneath the feudal system, whose incubus she has not yet thrown off, and under evils beneathed, from which even America yet suffers. We look back through the long vista of ignorance and superstition with which Roman mythology and Roman Catholicism for ages filled the world. We look back upon the cruel wars which fanaticism caused; the Catholics persecuting Protestants and Protestants persecuting Catholics; the Church of England banishing Puritans and Puritans murdering Quakers. All this we see, and our egotism rises to the highest point. But if we look still further back, we shall find a nation with a government and a polity which may challenge admiration; and before we rest too satisfied with what modern civilization has accomplished, let us compare it with that ancient civilization which existed three thonsand years ago when Israel reigned in his own land and was a power among the nations.

In comparing ancient with modern civilization, we must remember the great advantages we possess in the accumulated wisdom of three thousand years. The discoveries that have been made, the improvements that have been effected, all tend to our benefit. The telegraph, the locomotive, the steamship, those wonderful inventions which annihilate time and space, we possess, together with thousands of other civilizing means, unknown to the ancients; but with all these advantages we shall find that we have not progressed in making men happier, more honorable or more just than they were, centuries ago, under Jewish rule.

It is now admitted that a republican form of government is the best for mankind, and that kingly rule is irksome and oppressive; but no modern Republican, from Hampden to Gambetta, ever more thrillingly described the evils of monarchy than that Jewish patriot who warned his people against abandoning republican for kingly government.

Even when Israel had adopted monarchical government, the power of the king was exceedingly limited; he never possessed the Divine right to do wrong, claimed by so many kings in modern times. He never arrogated to himself the power to make laws; he could govern only in accordance with well settled precedents. Besides this, the law of primogeniture was unknown, and there was no aristocracy of birth.

When Israel was a republic, it was really a republic of liberty, equality and fraternity. There were few very rich and few very poor. The laws which compelled the return of the land, at stated intervals, to the families of its original owners, effectually prevented the accumulation of too much wealth in the hands of the few, or the multiplying of too many poor. The law which allowed any person to eat of the growing crops, and the laws of gleaning, prevented pauperism. The laws against usury, and the forcible injunctions against refusing loans because high interest could not be obtained, effectually prevented the grinding down of the poor. In all the essentials which go to make a people equal and fraternal, it cannot be denied that the most ancient republic was far in advance of any other republic that ever existed in ancient or modern times.

The trial by jury has been loug extolled as the palladium of modern liberty, but we begin to see its defects. The gathering together of men at random from all walks of life, the ignorant as well as the learned, to judge of intricate questions of law and fact, is a stupidity which the ancients would have shunned. Look at the whole system of modern justice, its quirks and quibbles, its delays and its gross wrongs, and compare it with that grand old system, when justice was administered fairly and impartially by the wisest and the most learned in the community, and who can deny that in the matter of administering justice, the ancient civilization was far superior to the modern.

Much fault has been found with the Jewish law "an eye for an eye," and "a tooth for a tooth," but the prevention of crime was the Hebrew policy. In those days they had no maudlin sympathy with crime and criminals. The endeavor was to protect the citizen from all. kinds of violence. The crimes which disgrace modern civilization were then unknown. No bullies walked the streets with revolvers and bowie-knives a terror to their fellow men. No rowdy cut and hacked without fear of punishment. And perhaps if the dangerous elements of our community were sometimes treated to the strict justice of the Mosaic code, it might be found that even in the mode of punishment the ancient was superior to modern civilization.

HOW SHE KISSED ME THE FIRST TIME.

BY H. J. L.

She stood below me, where the vines
Half hid the face so wondrous fair;
The glancing sunbeam left a wave
Of glory on her golden hair.

Her sweet brown eyes looked up to mine
With all a child's symplicity,
Yet in their depths I fain would read
More than a passing thought for me.

The tiny hands and soft white arms,
Closely the trellis work entwine;
The rosy lips held richer feast
Than amber clusters from the vine.

I stooped and whispered, soft and low,
So sacred seemed the words to me;
"Kiss me!" I shook with sudden fear;
And then I waited trustfully.

Quick, like the glow of early morn,
The blushes spread o'er her cheek and brow;
She bends that fair and gracefol head—
Those brownest eyes are dewy now,

And then she raised to mine the lips
That should be mine for evermore,
And all the earth, and air, and sky,
Was glorious as ne'er before.

Through all my life, in good or ill,
Till hushed in silence of the grave,
My lips with glad delight will feel
That first warm kiss my darling gave.

THE WAY OF THE WORLD.

A youth would marry a maiden,
For fair and fond was she;
But she was rich, and he was poor,
And so it might not be.
A lady could never wear—
Her mother held it firm—
A gown that came of an Indian plant,
Instead of an Indian worm!
And so the cruel word was spoken;
And so it was two hearts were broken.

A youth would marry a maiden,
For fair and fond was she;
But he was high, and she was low,
And so it might not be.
A man who had worn a spur,
In ancient battle won,
Had sent it down, with great renown,
To goad his future son!
And so the cruel word was spoken;
And so it was two hearts were broken.

A youth would marry a maiden,
For fair and fond was she;
But their sires disputed about the Mass,
And so it might not be.
A couple of wicked kings,
Three hundred years agone,
Had played at a royal game of chess,
And the Church had been a pawn!
And so the cruel word was spoken;
And so it was two hearts were broken.

The following artistic and beautiful stanzas were written by a lady of this city. They deserve indeed the music to which they are about to be set, and in which alone they can find suitable expression.

I am sitting alone, and the drear midnight
Gleams white, and cold, and dim;
I fain would pray, but the faltering tongue
Fashions no heavenly hymn—ah me!
Fashions no heavenly hymn.

An earthly thought throbs up from the heart,
An earthly wish outspoken;
I fain would hear in this night so drear
A voice sweet, low and broken—ah me!
So sweet, and low, and broken.

Dear friend, when you took the "Wanderer"
From the cold and miry street,
Why did you not give from out your store
A prayer from yonr heart, O sweet?
Ah me! how fond, and rare, and sweet!

I could then sit here, while the chilly night
Is turning its dusk into gold,
And fancy my lover is telling to me
The story which never is old—ah me!
The story which never grows old.

No. 154,077.—Theodore Hellman, the fortunate holder of the lucky number in the late San Francisco lottery, is a member of the "Purim Association," and is well known in Jewish socias circles. Coming so suddenly into possession ol one hundred thousand dollars, his name haf been in every mouth, and the question has been generally asked, "What will he do with it?" We learn that one half of the amount is already expended—and there is a lady in the case. We did not ourselves invest in the lottery, so we can bear no grudge to the gentleman; but we really pity him. "Poor Mr. Hellman" will be worried enough for the next few weeks with begging applications and the like; but if he attend the coming Hebrew Fair, he will be a doomed Hellman. —*Jewish Messenger.*

"Voice of Israel."

וקול דבריו כקול המון

"And the voice of his words is like the voice of the multitude." (Dan. x., 6.)

Terms:

THE "VOICE OF ISRAEL," published semi-monthly and delivered in the City to Subscribers, by Carriers.

Per Month..... 25 cts.
Per Year, in advance, (including postage,) $3 00

A few advertisements will be inserted at reasonable rates.

M. WEISS, PUBLISHER, 511 Sacramento Street.

כסלו לוח תרל"א

December 15th ..... פרשה וישב, ז
" 19th ..... חנוכה, ב

San Francisco: Friday, December 16, 1870.

APOLOGETIC.

THE issue of our paper having been unavoidably interrupted, we ask the indulgence of our patrons, and beg to inform them that circumstances having necessitated a change, we have disposed of the proprietorship—the name, good will, and assets, of the VOICE OF ISRAEL—to gentlemen, who have been *long* and *favorably known* as residents of San Francisco. They purpose to issue the paper semi-monthly (for the present), and will steadfastly endeavor to conduct it in such a manner as to *merit* the patronage of a reasonable portion of the community, to the end that the VOICE OF ISRAEL may prove a *welcome* Voice *to* Israel, and by a continued series of moral, intellectual, and conservative articles (*contributed* and selected), may assist in keeping awake that spirit which, were it not for the Jewish press and our religious schools, might in the next generation be likely to slumber.

The future success of the paper, we trust, will, in a measure, obliterate the recollection of our shortcomings.

M. WEISS.

TO CORRESPONDENTS.

CONTRIBUTIONS will be thankfully received, duly acknowledged, and if meritorious, accepted and liberally paid for.

COMMUNICATIONS, to receive attention, should be accompanied by the name of the writer, not necessarily for publication, but as a pledge of good faith.

We do not, of course, endorse the opinions of our correspondents and contributors, although feeling it a duty to be liberal as to the use of our columns.

ADDRESS all communications to

M. WEISS,
Publisher "Voice of Israel."

ANSWERS TO CORRESPONDENTS.

HONEST M.—Your inquiry, were we to respond to, at present, would amount to simply an amusement. In a few weeks, facts will speak. The signature we take for "honest motive." Why not give real name and state object?

D. C. E.—The *Jewish Messenger* in one of its issues of September or October, simply published a translation of the original article, in German, by Dr. Wise, Editor of the *Israelite* and *Deborah*, wherein the language you refer to expressed the view that since the retirement of Dr. Lilienthal no professional person ever has stood at the head of a Jewish Journal in New York, not one editor, who by a book, pamphlet, or even by an article in some respectable journal has proved his ability to write about Judaism, ere he undertook to become editor of a Jewish Journal. Had you personally read the introduction, or even the article, you could not possibly have inquired "the *Messenger* so wrote."

IDA.—Your charade is welcome; will be inserted in our next. We do intend, most assuredly we do, to devote a tithe (and big one too), "to matters and things of interest to the rising generation."

FINIS.—Never exult. Victors and true prophets can afford to be magnanimous. We do "dare to decline inserting such a communication." We ask you (without feeling in the matter), to write against *principles* and forms of practice and *not* against *men*. Who are *you?* How do *you* propose to *benefit* Judaism?

STOCKTON.—Any of our Divines would take pleasure in explaining the passages. Your object can be accomplished far better, thus rather, than by provoking a discussion upon a matter that cannot prove of interest to the general reader.

***—Your starry letter is lengthy, it would occupy too much space in our constellation. In future condense and avoid flowery display.

MONTIFIORE LODGE, No. 51, I. O. B. B.

THIS Lodge will give their annual Ball on Thursday Evening, 29th inst., at Pacific Hall, in aid of their Widow and Orphan Fund.

The Lodge although only a few years in existence, has had its treasury depleted by the many calls for charity, which have always been most liberally responded to, and it has at present to support three widows and a large number of orphans. We call the attention of our readers thereto and hope that, when solicited to purchase tickets, they will liberally respond; for, aside from performing an act of charity, those attending will find ample enjoyment, as we understand that the managers will spare neither pains nor outlay, to make it *the* Ball of the season.

S. F. COMMERCIAL ASSOCIATION.

Mr. MEYERS, an employee of the Association, was elected Secretary at an election, held on the 10th instant. The Gentleman has been faithful and industrious, and merits the position rendered vacant by the resignation of Paul Neuman, Esq., who has been an able Secretary for several years.

EUREKA SOCIAL CLUB.

The Eureka Social Ball, given at Pacific Hall, on Thursday last, was, like the former re-union given under the auspices of the Club, one of the finest of the season. All were merry, and we can add nothing to the beauty and luster displayed. We enjoyed ourselves hugely, and this is the verdict of all those whom we had the pleasure of meeting there on that auspicious evening.

THE *Israelite* mentions the fact that "an honorable and unpretending citizen, who leads an unostentatious life, amids a small number of personal friends and in the bosome of his family," has deposited $10,000, as a nucleus of a fund for establishing a rabbinical seminary.

WE glean from the *Messenger* that the funds of the Hebrew Free School Association, after an existence of six years, received recently the first donation—a legacy, having been bequeathed to it by the late B. Davis.

The same paper states that local schools for Hebrew instruction are not its sole object. Its laws empower the Directors to establish a Hebrew College when deemed advisable. Could not that gentleman, who, declining notoriety, prefers to be humbly munificient and instrumental in establishing a seminary, be prevailed upon to assist the Hebrew Free School Association in facilitating the good work that ardently they aimed be the better enabled to do ere long by an accession to their funds of the handsome amount offered?

THE HOUSE OF THE MACCABEES.

NUMBER I.

THE last date of the Bible is A. M. 3364, about which time the Prophet Malachi delivered the final message of the Covenant. The next landmark in history is the reign of Alexander the Great, King of Macedonia, who, as well as his father Philip, planned the adventurous enterprise of carrying the Grecian arms over the vast countries of western and central Asia, with the object of propagating Grecian culture, language, and influence. Alexander, who actually accomplished this design to a most marvellous extent, died A. M. 3438, or about 74 years after the Prophet Malacai. His policy, however, did not perish with him, but was vigorously developed in the hands of his commanders, some of whom succeeded in rooting themselves in independent sovereignities on the theatre of his conquests. The two most brilliant examples of this were the monarchies of Syria, and Egypt; the former establishment by Seleucus, who founded for his capital what one day became the majestic city of Antioch on the river Orontes, A. M. 3370; and the latter by Ptolemy, whose good fortune it was to obtain a capital already founded, and that, by his great master himself, and called after him Alexandria, in an unrivaled situation, at one of the great meeting-places of the world. For a period of about two centuries and a half, or twice as long as India has yet been under the dominion of England, the countries of the eastern Mediterrnean continued to receive impressions and control from these foreign monarchies established on its shores; impressions and control, which even we, as readers of the Bible, have an interest in taking notice of. The fortunes of this illustrious little spot, as influenced by its mighty neighbors, are exhibited in the following tabular statement, in which it will be observed that it was alternately subjugated by one or other of them, but had a final interval of independence before it was finally absorbed by other conqnests.

1. From 3432 to 3438, 6 years, subject to Egypt.
2. From 3447 to 3460, 13 years, subject to Syria.
3. From 3460 to 3563, 103 years, subject to Egypt.
4. From 3563 to 3596, 33 years, subject to Syria.
5. From 3596 to 3698, 102 years, independent,
6. From 3698 to 4335, 697 years, subject to Rome.

In 4335 it was conquered from the Roman Empire of the East by the followers of Mahomet, who hold it at this day. It is the fifth of these periods, the 102 years of independence, together with a few preceding years which introduced it, that the following sketch will comprise.

Antiochus Epiphanes, the eighth of Greek Syrian kings, began to reign in A. M. 3587, and as the foregoing table shows us, Judæa was then subject to his power. After a lapse of five years a false report of his death reached Palestine (A. M. 3591), whereupon one of the rival factions of the country took the opportunity of marching upon Jerusalem and establishing itself in the room of his friends there. Being informed of this, and supposing that the whole Jewish nation had revolted from him, Antiochus hastened to the spot, and being enraged on learning that the people of Jerusalem had made great rejoicings for his supposed death, he laid seige to the city, took it, slew 40,000 of the citizens in three days, and sold as many more into slavery. Not content with this, he impiously forced himself into the Temple, polluting by his presence the very Holy of Holies; after which he sacrificed a great sow upon the alter of burnt offering, and having boiled a portion of the flesh of this unclean beast, he bespattered the Temple all over with the abominable broth.

The golden furniture of the holy place, viz., the alter of incense, the shewbread table, and the candle stick and other treasures, the donations of former kings, a spoil of prodigious amount, he carried away with him; while to vex the unhappy Jews to the uttermost, he left behind petty tyrants as governors, and, what was worse than all, an impious high priest, Menelaus by name, a man who had actually abetted him and led the way in his desecration of the House of God. Two years afterwards another cruel blow was inflicted upon the city. While the population was assembled for worship during the unsuspected hours of a Sabbath-day, his soldiers were everywhere let loose, with a command to slay all the men, and to reserve the women and children for captivity; and while all this blood was flowing, and cries were piercing heaven, the city was set on fire in several places. Houses and walls were demolished to build a strong fortress upon a neighboring hill overlooking the Temple; and making this a place of arms against the whole nation, he stored it with all the munitions of war; within full view of the sacred courts it rose, a proud insult and a standing menace; and no man could now ascend to the Temple service but he found himself beneath the insolent eye, and sometimes beneath the murderous steel, of that Gentile garrison. The consequence was that the daily sacrifices were omitted and the worship was deserted. But at length came the worst assault of all. A decree was issued commanding all nations within the Syrian dominions to discontinue their religion and conform to that of the king,— a measure which, without mentioning the Jews in particular, was really intended as a deadly shaft against their venerable worship.

How the chosen tribes have been from age to age beleagured by the gods of heathendom! Sometimes they were allured, sometimes persecuted; and often the enemy was strongly entrenched within their very bosom; as when, for instance, their own kings one after the other set the example of apostacy. We can hardly conceive a more fatal attack upon their constancy than when they were carried out of their country and forced to dwell for two generations as exiles in Babylonish dominions; where, cut off from the hallowed associations of the land of their fathers and the home of the Patriarchs, and ever haunted with the memory of the downfall of the House of God and the defeat of His cause, a brilliant and far-stretching empire everywhere enclosed them, owning the supremacy of the gods. We are in the habit of wondering that Israel, in the course of its history, so often apostatised from God; we may wonder yet more that it did

not at last apostatise completely. The fact is, it requires some little reflection for us to realise the position of the Truth in the ancient world, for our associations of idol-worship are all modern and misleading. The word idolatry calls (up to our memories), tribes the most ignorant and debased of mankind; or if they be nations refined and polished, still weak and of little account with those who are controlling the world's destinies. Heathendom is in turns despised or oppressed, or considered as an object of protection, pity, and charity. It inspires no fear, no respect. We look down upon it absolutely from an eminence, not in the remotest danger of falling under its snares. But the ancient Israelites found their situation just the reverse. Powerful empires of Idolatry, in high civilization, surrounded them everywhere and from age to age. Close at hand idolatrous tribes hemmed them round and intersected them in all directions: further off they viewed Egypt, Babolon, Assyria, Persia, Greece; and these, not as distant objects of awe, but always within reach and always menacing. Wherevee they made war, or sought alliances, or pursued commerce, it was all alike, there was nothing that was not stamped with the impress of heathenism, turn which way they would, every highway, every sea led to the empire of the gods, and the whole moral atmosphere of the world was heathen. And yet this people for so many generations managed to hold their own! Their mountain home was the citadel of beleagured truth, which there maintained its cause. The successful holding out of a solitary fortress has often been the turning point in a wide-spread and obstinate war, and it is a thought like this that makes the various historical crises of the Hebrew people so interesting to watch. The reign of Antiochus Epiphanes over this tiny people gathered about Jerusalem was one of those crises. The potentate had successfully invaded the twin Greek monarchy in the south, and was entirely master of the whole world then above the near Jewish horizon. Humanly speaking it was no idle threat that the Syrian was vaunting when he prepared to set his foot upon the neck of Judea, and the people of God were in as much danger at that moment as they had been in Babylon in the days of "the golden image which Nebuchadnezzlar the king had set up." Politically, they had been a dependency of Greek rule, under North or South, for ths past century and a half, and God might seem to have forsaken them. Their religion was in a miserable state. High priests were violently deposing one another, or were by shameful compliances bidding for the support of the foreign tyrant, and at this time the office was held by ihe odious being who had helped Antiochus to desecrate the Temple. Socially, too, things had been long in train for an idolatrous aggression. Alexander's great policy of a Greek propagandism over all Asia had not slept, and so far had the Jewish people already come under the spell of Greek ideas, that it had become the fashion of the upper classes to shape their names iuto the nearest Greek forms resembling them, and the very high priest had dropped his Hebrew and was called Menelaus.

[TO BE CONTINUED.]

OPINION OF THE N. Y. TIMES, OF THE GREAT JEWISH FAIR.

The long continued and persevering efforts of the ladies and gentlemen who have, for weeks, devoted themselves to the accomplishment of a grand Hebrew Charity Fair, were abundantly rewarded by the success which attended its opening last evening. This Fair may justly be termed the third act of a splendid drama, in which, however, strict critical regard is paid to the rules of time and place, but the moral of every scene and of every act of the drama is the same, and may be included in one word—charity. The curtain rose for the third act last evening, and disclosed a scene of great beauty, whose chief charm consisted in its practical every-day life character, judiciously combined with abundant materials for romance. Indeed, theatrical managers must look to their laurels, else the disciples of Thespis will find regimental armories (Mars to the contrary, notwithstanding,) more profitable localities to dispose of their works of genius than their accustomed haunts. The audience, last evening, was large and enthusiastic, the dramatic critics say, and differed materially from ordinary audiences in the fact that each auditor was also an actor, and though some had more weighty parts to perform than others, all, nevertheless, had the sublime satisfaction of knowing that it rested with them to shape the character of the plot and enlarge the utility of the moral. The preparations for this act have been on a vast scale. The labors of the ladies and gentlemen connected with the Fair, of which extended mention was made in yesterday's *Times*, were resumed yesterday morning at an early hour, and continued late into the afternoon. Fresh volumes of bunting were spread around, new treasures were unlocked from ponderous cases, and many deep conspiracies were broached by the beautiful dark-eyed Jewish maidens, in order to maintain their proverbial superiority in financial enterprise. In the grandeur of their monetary speculations all brevialities were forgotten; thousands were considered only worthy of mention, and one enthusiastic Rebecca was even carried on the wings of imagination into the region of millions, and yet in their details they displayed a most wonderful practical turn of mind in reference to the means by which these great results were to be achieved, and, strange to say, dollars, half-dollars, quarters, and even dimes entered into their calculations. At last the final touches were given to the picture, and after gazing for a few moments on their handiwork, and with an air of pardonable pride pronouncing it very good, the ladies retired for a few hours to prepare for the event of the evening, and to arrange their toilets, which, amid their absorbing duties, had been considerably neglected. The doors were opened at an early hour in the evening, and a constant stream of visitors kept pouring in for several hours. A look of delight was visible on every face, the critical moment was passed, and the Fair declared a triumph. It was evident that the American mind, or rather the cosmopolitan mind of this great city is fast becoming educated to look on these institutions, as the most pleasing way for spending a social evening, and at the same time of accomplishing very worthy purposes. Here friends are sure to meet, and here young men and maidens can find occasion to interchange tender views, which otherwise might long remain unexpressed.

MRS. JACOB BENSWANGER, of Pittsburg, Pa., (formerly Miss Bertha Hess of New York), has been brought prominently of late before the Pittsburg public by reason of her remarkable vocal talent. One of the papers thus writes of her *debut* in concert: "Mrs. Benswanger fairly electrified all present with the sweetness, depth and power of her voice, its exquisite cultivation and compass, its feeling and expression. This lady has long been regarded in select circles as an amateur of very decided talent and large attainments." Mrs. B. is a member of the choir of the Pittsburg Temple,

B'nai B'rith Department.

בריתי היתה אתו חיים והשלום.

THE ORPHAN ASYLUM.

A MEETING of the Trustees of the Jewish Orphan Asylum and Home, I. O. B. B., was held on the 7th inst. The several special Committees presented reports relative to statistical matters, and also in favor of the speedy taking of one of the several sites with commodious buildings offered to the association. The Committee on sites was empowered to close the matter of selection, and fully arrange and contract for such additional furniture, and other requirements, as may be deemed requisite.

Some statistical item and preliminary arrangements were discussed, with a view to immediate publication, but finally it was concluded (so we understand), for various reasons, to withhold such publication for the present.

The Trustees met for *work*, and this much we are permitted to state, that they have accomplished considerable *solid work* towards carrying out the laudable object so long in contemplation.

ELECTION OF OFFICERS.

DURING this month the election for officers in the various Lodges will take place, which is important enough in itself to stir up the members to attend regularly the meetings, to be enabled to choose well those who are to govern and rule the affairs of their respective Lodges for the coming term. It is important that just at this time men should be chosen for those important positions not merely they are capable and gratified to preside, but they must command the respect outside as well as inside the Lodge Room.

The objects, aim, and principles of the Order have been of late discussed in many households, where, previous to this, its existense was barely known, and we believe that with a judicious selection of officers a great and influential body of our co-religionists who have heretofore stood aloof from us would join the Order; therefore we pray you, Brethren, to be careful and guard in your choise; let no man get your vote who will not pledge himself faithfully to fulfil the trust reposed in him to the best of his powers and ability, and to exert himself to bring only such new material into the Order which would redound to the honor and glory thereof.

Juvenile Department.

TO SABBATH-SCHOOL CHILDREN.

GIVE us a terse moral precept, wherein any certain vowel is almost alternately repeated. Construct such a poetical measure. Further, avoid using words which contain any *other* than the one certain vowel selected.

WHAT is it that Adam never saw, never possessed, and yet gave to each of his children?

[☞ Contributions for this department are solicited.]

BENJ. F. PEIXOTTO, Esq., Consul to Roumania, was the recipient of a banquet at the residence of JESSIE SELIGMAN, Esq., New York. A number of prominent co-religionists participated. He sails for Europe on the 21st instant.

O. T. LANGLEY.—Information concerning him will be gratefully received. His family at Ballarat, Australia, write to the congregations, that they have not heard from him in some years and crave publicity to the inquiry. The Consul forwarded the communications appealing in the matter.

THE INDIAN COMMISSION.—We read that, through the representations made by Hon. Simon Wolf, of Washington, President Grant has decided to give an Israelite the position of Indian Agent. The President thought that only those sects were to be represented in the Departments which had missionary societies, but the Jews were not a proselyting people. That is just where Mr. Wolf was right and the President wrong. The trouble with the Red Men has perhaps been occasioned by ptous evangelical commissioners, who wished to save their souls and let their benighted bodies take care of themselves. An honest agent of the Jewish faith will attend to the strict letter of his official duties, and will not allow "the poor Indian" to be forced unwillingly into any religious communion.

IMPROVED ORDER OF RED MEN.

Tribes meeting in Hall corner Bush and Kearny.

MARIN TRIBE, No. 1—Tuesdays—Sachem, M. Hang; Prophet, M. Hoffman; Chief of Records, W. Hardmeyer.

HIAWATHA TRIBE, No. 3—Monday—Sa. S. Van Deusen; Pro. John S. Carter; C. of R., C. C. Lindsey.

MANZANITA TRIBE, No. 4—Wednesday—H. Koster; Pro., S. Jenks; C. of R., Lloyd Jones.

ST. TAMMANY TRIBE, No. 5—Friday—Sa. —— ——; C. of R., John F. English.

IRITABA TRIBE, No. 6—Thursday—Sa., B. Levy; Pro., S. Gumbinner; C. of R., H. A. Chase.

YOSEMITE TRIBE, No. 7—Wednesday—Sa., P. A. Still; Pro., Jos. Caprice; C. of R., I. N. Hoin.

WILLAMETTE TRIBE, No. 8—Thursday—Sa. C. Ottman; Pro., — Hedderick; C. of ,R. Martin Gerken.

MIANTONOMAH TRIBE, No. 9—Tuesday—Sa., A. K. Stevens; Pro., F. E. Thomas; C. of R., L. M. Manzar.

POHONACHEE TRIBE, No. 10—Monday—Sa. — Coon; Pro., A. Starbire; C. of R., H. Campbell.

POCAHONTAS TRIBE, No. 11—Friday—Sa., H. S. Morton; Pro., J. P. Wentworth; C. of R., J. H. Williams.

SOTOYOME TRIBE, No. 12—Saturday—Sa., H. S. Kelley; Pro., Fisher—C. of R., S. M. Scott.

KLAMATH TRIBE, No. 13—Saturday—Sa., C. S. Wright; Pror, D. Skerrett.—C. of R. T. C. Owens.

TUSCARORA TRIBE, No. 36—Sunday—Sa., Henry Groom; Pro., C. Woodberry—C. of R., Thos. J. Dixon.

Meeting in Corrinthian Hall, Post St.

WILHEWAH TRIBE, No. 33—Thursday—Sa., A. C. Pirani Pro., ——————; C. of R., Robert Derty.

Meeting in Tittle's Hall.

MINNEWA TRIBE, No. 25—Thursday—Sa., Chas. F. Schmidt; Pro., ——————; C. of R., Chas. Thierbach.

KNIGHTS OF PYTHIAS.

GRAND OFFICERS:—John Strattman, Ven. Grand Patriarch; Wm H Bodfish, Grand Chancellor; J W Shields, Vice-Grand Chancellor; Rob't H Barclay, Grand Recording and Corresponding Scribe, residence 218 Prospect Place, above Stockton, between California and Pine sts. John Kloose, Gr Banker; L. M. Manzer, Gr. Guide; M. D. Levy; Gr. Inner Steward; G. A. Lloyd, Outer Steward.

Place of Meeting—Knights of Pythias Hall, corner of Montgomery and Sutter streets.

CALIFORNIA LODGE No. 1—Meets Thursday evenings—Charles Weeden, V. P.; Wm. G. Titus, W. C.; Wm. H. Miller, R. S.

DAMON LODGE No. 2—Tuesday evenings—Wm. L. Tyler, V. P.; John H. Danton, W. C.; Wm. H. Bodfish, R. S.

GOLDEN GATE LODGE No. 3—Friday evenings—L. Manzer, V. P.; Henry Conner, W. C.; W. F. Dunbar, R. S.

LAURAL LODGE No. 4—Monday evenings—Jas. Patterson, V. P.; John P. Mains, W. C.; D. C. Crooker, R. S.

OUR LODGE No. 5—Wednesday evenings—Walter Fitzgerald, V. P.; John M. Dormer, W. C.; Robert C. Lord, R. S.

GERMANIA LODGE No. 6—(German)—Sunday evenings—Charles Wolff, V. P.; H. Weigle, W. C.; H. H. Boeckman, R. S.

WASHINGTON LODGE No. 7—Vallejo City, Wednesday evenings—E. A. Hersey, V. P.; G. A. Poor, W. C.; Joseph S. Belmar, R. S.

ALEMANIA LODGE No. 8—Red Men's Hall, Bush street, Friday evenings—D. Van Landen, V. P.; Wm. Holz, W. C.; Chas. Meyer, R. S.

EUREKA LODGE No. 9—Tittle's Hall, Bush st., Friday evenings; Davis Louderback, V. P., A. S. Collins, W. C.; Calvin Nutting, Jr., R. S.

ORIENTAL LODGE No. 10—Colusa, Wednesday evenings; N. L. Kendall, V. P.; E. W. Jones, W. C.; H. B. Davison, R. S.

SACRAMENTO LODGE No. 11—Sacramento City, Odd Fellows' Hall, Monday evenings; J. H. Sullivan, V. P.; A. C. Valliant, W. C.; F. W. Marvin, R. S.

EXCELSIOR LODGE No. 12—Red Men's Hall, Bush street; Tuesday evenings; M. D. Levy, V. P.; B. F. Lee, W. C.; Henry Blackman, R. S.

PACIFIC LODGE. No. 14—I. O. B. B. Hall, Post street; Friday evening; B. C. Northrup, V. P.; Thomas J. Sommers, W. C.; Fred. G. Smith, R. S.

HARMONY LODGE No. 15—Wednesday evening, Wm. Capmier, V. P.; Fred. Eiser, W. C.; Rudolph Wichelhausen, R. S.

MYRTEL LODGE No. 16—Corinthian Hall, Post street, Wednesday evenings; George Howard, V. P.; Wm. C. Angell, W. C.; J. L. Fields, R. S.

LIVE OAK LODGE No. 17—Oakland, Odd Fellows' Hall, Saturday evenings; Wm. Parks, V. P.; R. Swabrick, W. C.; S. Bailey, R. S.

KNIGHTS OF PITHIAS HALL COMMITTEE:

Sampson Lyons, President; Robt. H. Barclay, Vice-President; John Kloos, Treasurer;—KcKay, Secretary. Meets on the 20th of each month.

THE JEWS OF BOHEMIA.

IN THE EARLIEST TIMES.

In the *Jewish Intelligencer* (the London Missionary organ) for October, we find an interesting sketch, which purports to be taken from an old manuscript fonnd in the Oxford University. It is somewhat mythical, but there is value in the narrative, however ancient it may appear.

In the above-mentioned manuscript it is stated that, according to an ancient tradition, already during the time of the second temple, a great and flourishing town stood on the site of the present city of Prague, and in which town Jews are said to have lived, but that the town was subsequently destroyed and the inhabitants dispersed.

"Yet this statement, dating back to such remote antiquity, cannot be vouched for," says the Jewish compiler. Wherefore, overleaping some eight or nine centuries, the manuscript brings us down to the time of Queen Libussa, who is said to have built Prague in the year 730. This Queen was reputed to possess the gift of divination. It is related that on her death bed she summoned her son and successor, Necameslay, to her bedside, and spoke to him to the following effect :— "My son, I am now about to be gathered to my predecessors, but before departing I will reveal to thee some future event. At the time when my grandson shall reign over my people there shall arrive in this country a strange people, a nation exiled, scattered and oppressed, who worship an only God; they will ask for protection, and a refuge in these our ancient forests. Let them be hospitably received for they shall bring a blessing on the soil of this land." She died; but her prediction was preserved in tradition among the rulers of Bohemia.

When, above a hundred years after Libussa's death, Hostivid ascended the throne, she appeared to him in a dream, saying, "The time has arrived in which my prediction is to be fulfilled, that a people, few in number, weak in strength, who worship one God, will appear asking protection before the steps of thy throne; accept them hospitably, and grant them the desired protection and safety."

When, in the year 850, the mighty Wends overran Lithuania and Muscovia, (Central Russia), drove the inhabitants out and possessed themselves of the country, a Jewish community who had settled there was driven out with the rest. Ten years these miserable people roamed about, wretched and homeless, in the world, till they arrived in Bohemia, where, tired of their endless rovings, they craved an audience from Hostivid, the ruler of the country. Their request was granted, and they were instructed to send two of their elders to the Duke. The latter gave to the deputation a gracious reception, and asked them who they were and what they wanted. They fell on their knees and said: "We belong to a small, unfortunatv nation, who are named after their progenitor—Abraham the Hebrew—*Hebrews*. Our community, including women and children, amounts to one hundred and fifty. We lived quietly in a Muscovian province, till a powerful enemy came, conquered the country, and expelled us. Homeless and restless we roamed over the globe, the cold heath our bed, the stones our pillow, the blue canopy of heaven our roof; we are a quiet people, small in number and week in power; we follow the law of Moses, and believe in one living God —omniscient, almighty, transcendent in holiness and justice, and of infinite mercy, whose glory filleth the whole universe. We humbly beseech thee, O Duke, that it may please thee to allow us to settle here and to build for ourselves a few huts; thy country appears large enough, and thy people faithful and honest. Grant us thy powerful protection, O Duke, and we shall prove faithful subjects, and pray to our God to bestow on thee and thy people victory and renown."

When the deputation had finished, the Duke knew that this was the same people of whom he had been appraised before. But he replied, warily, "Wait two days for an answer, and the day after to-morrow appear again before me, when an answer will be made to you."

Next morning Hostivid assembled all his wladykes (nobles) and said to them, "My great progenetrix, Libussa, had prophesied before her death of the arrival of a small people seeking protection from us; and when I ascended the throne she appeared to me in a dream, and told me that the time was drawing near when her prediction was to be accomplished, and that this will be done under my rule, and she exhorted me to grant protection to those unfortunate people who serve one God. Behold, then, yesterday appeared before me the two envoys of a community who belong to the most ancient and venerable nation of the Hebrews. They begged permission to settle in our forests, and I have no doubt they are the same whom my great progenetrix had pointed out to me. I will gladly give them seats among us, and they will bring us luck and a blessing; Libussa has said it. Nevertheless, I told them to come to-morrow as I should like first to hear your opinion, wladykes and nobles."

"Do as you have said, noble Duke," replied the nobles; "Libussa has commanded it, let it be so."

When the Jewish envoys appeared before the Duke the next morning, he said to them, "I am ready to grant you your desire in giving you places of abode in the land, and to protect you from hostility, yet I hope you will also prove loyal and obedient subjects, and pray to God for the good of me and my people."

When the men heard these gracious words, they fell on their faces and said: "O great Prince! may your fame last as long as the sun and the moon; may your name resound from one end of this terrestial *ball* to another; may God give you the victory over your enemies, that they may turn their necks and sink powerless before you. We shall prove true and faithful subjects and love our new country as much as our forefathers loved the land of Canaan, from which they were driven out on account ol their sins."

Upon this the Duke assigned to them a site on the left shore of the Moldau, where now the town of Angezd stands, for dwelling places. The Jews kept their promise faithfully, and one of the oldest Chroniclers of Bohemia, Cosmas, tells us that when Hostivid carried on war with the Germans, the Jews of Prague supplied him so liberally and effectually with money and provisions, that he succeeded in repelling the attacks of the Germans, and drove them out of Bohemia.

Thus we find the Jews in Bohemia already at the time of Paganism, before the Christian faith was known in those regions.

Under the rule of Borivoj, who received Christian baptism in the year 900, (according to some in 871,) the Jews had multiplied greatly, so that the original place alloted to them proved too small to hold them, wherefore they requested the Duke to grant them a new site. The Duke assigned to them for their abode that place on the right shore of the Moldau, where now the old Jewish town (*Judenstadt*) of Prague stands. The larger place was given to the Jewish community as a present, and to some among them, who were without means, support was granted in a generous manner by the Duke to enable them to erect houses for themselves. Subsequently another large place was granted them in the vicinity of the *Judenstadt*, for a burial-ground.

The building of the *Judenstadt* began in the year 907, and consisted at first of only thirty wooden houses. As architecture was at that time but little understood in Bohemia, the Czecha were obliged, for their greater buildings, to call architects from distant Italy; this, however, only the Duke and some of his nobles could do; the first synagogue, therefore, of the Jewish community at Prague was, like the rest of the houses, built of wood.

As the Jews of Prague came from Muscovia, they dressed in the Polish manner, and introduced into their synagogue Polish customs and rites, which have been preserved to this very day. The Jews began to multiply, and were protected by the reigning dukes, who confirmed their privileges. To these were even added others on occasions when the Jews distinguished themselves in different ways. Thus, for instance, in 1150, under the reign of Wladislau, when the sect called the "Scourgers" (*Flagellantes*) had formed, and began to be very obnoxious, the king commanded them to leave the country; these, too week to resist the will of the king, had fixed on the Jews as fit victims of their vengeance, and in the darkness of night they suddenly attacked the Jewish quarter, but, to to their great disappointment and discomfiture, instead of finding the latter unprepared, as they thought, they found the very contrary; for the Jewish butchers, on the first alarm, had assembled, and in one hand brandishing the butcher-knife, and in the other a burning torch, threw themselves upon their assailants, who, though superior in numbers, yet, awed by this unexpected resistance, fell back in confusion and soon took to their heels; upon which the butchers, not satisfied at having repulsed them, pursued them and thrust them quite out of the city of Prague.

King Wladislau had the butchers called, praised them for their bravery and intrepidity, and as a recompense permitted them to carry on their coat of arms the emblem of the Bohemian lion, with a double tail, which privilege was confirmed by all his successors. King Wladislau gave to the Jews also the right of providing their town with gates, which were to be shut in the night, to guard themselves against similar attacks.

From the time of Wladislau to that of Podiebrad, the Jews, notwithstanding the violent storms which agitated the country, lived in peace and quietness, and enjoyed general esteem. But from that period calumnies began to be raised against them, and they were frepuently driven out of the place, but as frequently called back again, the groundlessness of these malicious accusations becoming apparent. The Jews, nevertheless, fulfilled their duties, and remained faithful and loyal subjects. God, who never leaves His people Israel, let them find compassion and grace from the rulers of the country.

"IMPRESSIONS."

BY H. J. L.

How is it that certain persons always receive favorable impressions of almost every one with whom they meet? And how is it, that with others, they, more uniformly still, are the recipients of unfavorable impressions?

Two men will go away from the same newly-formed acquaintance, and one will say much by way of a good opinion, and the other will say more by way of a bad opinion of the man.

There is a bit of human nature here worth exploring. Can we give any hints which will prove of use to us in threading our way among men?

We know one very well—and a noble specimen he *is*—who almost always has something good to say of every person with whom he comes in contact.

We know another, who, to suggest, a name in his presence, though it were of the best man in the community, would instantly have some exception to take—some objection to urge—some old thing of the tainted past to rake out of the ashes of forgetfulness and expose to view.

The result uniformly was that he appeared as a sort of moral nightmare over every character he gazed upon; he gave you a sort of sinking, sickening turn when you heard him discuss character, which such men are uniformly forward to do.

The greatness and goodness of some natures are for the time being reflected back from those with whom they come in contact; just as the light of the earth at new moon is reflected as a circular shaded light embraced within the horns of the crescent, so some men's nobler presence cast a temporary gilding over others; and they do not see the naked, *real* character of the man. Or they have the quality to stimulate, for the time being, the better parts of the character as electricity is said to do in making the lame and impotent members active and selfmoving for the moment. He that receives the good impressions reads the *better* faculties of others in a state of *activity*.

Other men cast an influence just the reverse of this. They stimulate the evil qualities of those with whom they come in contact—the passions—the baser tasts —the slanderous propensities—the hating elements—the envious, the jealous and the bitter—and they go away with ill impressions of the man, because their own evil nature aroused a response in the evil nature of the other.

Thus it comes about that the character of another, which we attempt to describe, often proves merely a mirror for the reflection of our own traits.

We think we are describing Sallie Brown or P. Green Smith but we are really describing ourselves, or our own qualities, which we have first plastered on *them*, and now we are in the process of taking off, and what we show up as theirs is really our own.

In a modified sense, *others are to us what we are to them*. They are our echoes, and if they emit discords to us it is because we choose to *strike* a discord ourselves.

It will help us to move along this string through the labyrinth if we remember that it requires *goodness* to *interpret goodness*. A bad man, who is ever acting from impure and dishonest, mean and selfish motives, never *can* give others credit for motives greately different from those which actuate his own conduct. He can't touch bottom in a good man's nature, so he knows nothing of the hidden and inexhaustible riches in that nature.

All gold is pinchbeck to him because he is pinchbeck himself. Everybody smells of copper to him because the copper is in his own nose. Everything is disagreeable to the man who carries catarrh-decay within his own nostrils.

Here the good man always has the advantage. He can interpret the bad man because he himself *feels* the promptings of evil which he resists; but the bad man cannot interpret the good man because he never had, or at least never entertained the promptings of good.

Then for another thing, there are two entirely and distinct modes of interpreting characters—one by law of antagonism —the other by the law of sympathies. The deer interprets the tiger, and the lamb the wolf by antagonism of nature. So innocence and virtue recoil instinctively from the touch of polluted and designing villainly by the law of contraries.

But the thieves and all moral raiders upon society pick each other out and herd together by the law of resemblances. There is no need that they should put a blossom in their button-holes to help each other to a recognition, the impression is conveyed by the pressure of the hand, by the sinister look of the eye, by the dress, by the gait and general style of movement. Very bad men are sure to advertise themselves to all who have much knowledge of the world.

So, on the other hand, do goodness, manliness, and moral qualities detect each other instinctively, and as the shining globules of mercury touch and run together, so do these qualities coalesce upon the law of sympathies and resemblances.

Thus a division of humanity is inevitable.

THE BOARD OF DELEGATES.—The Executive Committee met on Wednesday evening, the 26th inst., Mr. Benj. J. Hart, Vice President in the Chair.

The Committee on the Russian Immigrants reported that of one hundred and fifty recently arrived, nearly twenty had been forwarded to various places of destination, and the balance provided for in New York.

A communication was received from the officers of the new hospital at Jerusalem. It was ordered that $100 gold be transmitted forthwith, and that the letters be published with a view of enlisting public support.

The Committee on the Roumanian persecution reported result of their deliberations.

The death of Mr. Michael Wilfsohn, a member of the Committee, was announced, whereupon a letter of condolence was ordered to be transmitted to his bereaved family.

The Special Committee of the Board, having in view the establishment of a Hebrew Publication Society, purpose corresponding with the organization lately formed in England, so as to co-operare.

NEVER GIVE UP.

Never give up!—it is wiser and better
Always to hope than once to despair—
Fling off the load of doubt's cankering fetters,
And break the dark spell of tyrannical care.

Never give up, or the burden may sink you—
Providence kindly has mingled the cup;
And in all trials and troubles bethink you,
The watchword of life must be "Never give up."

Never give up; there are chances and changes,
Helping the hopeful, a hundred to one,
And through the chaos high wisdom arranges
Ever success, if you'll ever hope on.

Never give up, for the wisest are boldest,
Knowing that Providence mingles the cup;
And of all maxims the best as the oldest,
Is the watchword of "Never give up."

Never give up, though the grape-shot may rattle,
Or the full thunder cloud over you burst;
Stand like a rock, and the storm of the battle
Little shall harm you, though doing their worst.

Never give up; if adversity presses,
Providence wisely has mingled the cup;
And the best counsel in all your distress
Is the stout watchword of "Never give up."

Masonic Directory.

The Most Worshipful Grand Lodge OF FREE AND ACCEPTED MASONS, OF THE STATE OF CALIFORNIA.

Annual Communication second Tuesday in October, in the City of San Francisco.

GRAND OFFICERS:

M. W., Leonidas E. Pratt, Grand Master.
R. W., Isaac L. Titus, Deputy Grand Master.
R. W., Charles L. Wiggin, Senior Grand Master.
R. W., Benjamin H. Freeman, Junior Grand Master.
V. W. James Laidley, Grand Treasurer.
V. W., Alexander G. Abell, Grand Secretary.
V. R., William H. Hill, Grand Chaplain.
W., John M. Browne, Grand Orator.
W., Lawrence C. Owen, Ast. Grand Secretary.
W., John W. Shaeffer, Grand Lecturer.
W., William V. McGarvey, Grand Marshal.
W., Benjamin Akerly, Grand Bible Bearer.
W., Robert Aitkens, Grand Standard Bearer.
W., Henry O. Weller, Grand Sword Bearer.
W., Columbus A. Purinbon, Senior Grand Deacon.
W., Abisha Swain, Junior Grand Deacon.
W., Elias Jacob. } Grand Stewards.
W., Sigmund Simon. }
W., Samuel D. Mayer, Grand Organist.
W., William W. Reid, Grand Pursuivant.
W., James Oglesby, Grand Tyler.

Subordinate Lodges in San Francisco.

CALIFORNIA LODGE No. 1.

Stated communication, first Thursday in each month at Masonic Temple.
John Francis Snow, Master; Edmund Lane, Senior Warden; Morris March Estee, Junior Warden.

LOGE LA PARFAITE UNION No. 17.

Stated communication first Wednesday in each month, at Masonic Temple.
Pierre Bonis, M.; Louis Bresse, S. W.; Juan Ignacio Espinosa, J. W.

OCCIDENTAL LODGE No. 22.

Stated communications first Monday in each month, at Masonic Temple.
Augustine D. Carpenter, M.; David Morgan, Jr., S. W.; Albert E. Lockhart, J. W.

GOLDEN GATE LODGE No. 30.

Stated communications first Monday in each month, at Corinthian Hall, Post street.
Robert Gowenlock, M.; Henry Blyth, S. W.; Samuel H. Kent, J. W.

MOUNT MORIAH No. 44.

Stated communications first Thursday in each month, at Masonic Temple.
Peter Short, M.; James Evrard, S. W.; Monroe Ashbury, J. W.

FIDELITY LODGE No. 120.

Stated communications first Thursday in each month, at Masonic Temple.
Louis Cohn, W. M.; A. H. Lissak, Jr., S. W.; Mendel Esberg, J. W.; L. Emanuel, Treas.; Moses Heller, Sec'y.

HERMANN LODGE No. 127.

Stated communications first Tuesday in each month, at Masonic Temple.
Charles E. Hansen, M.; Henry Kenitzer, S. W.; Ernest A. Derrieke, J. W.

PACIFIC LODGE No. 136.

Stated communications first Friday in each month, at Masonic Temple.
Henry B. Forester, M.; George Penlington, S. W.; John F. Kennedy, J. W.

CROCKETT LODGE No. 139.

Stated communications first Wednesday in each month at Masonic Temple.
Edward Egan, M.; William J. Robbins, S. W.; Frank Nicholayson, J. W.

ORIENTAL LODGE No. 144.

Stated communications first Tuesday in each month, at Masonic Temple.
John Bell, M.; Milton H. Myrick, S. W.; John H. Nicholson, J. W.

EXCELSIOR LODGE No. 166.

Stated communications first Wednesday in each month at Masonic Temple.
James Anderson, M.; William A. Stuart, S. W.; Thos. Casey, J. W.

MISSION LODGE No. 169.

Stated communications first Wednesday in each month at southeast corner of Valencia and Centre streets.
Jerome Spaulding, M.; Frederick A. Waterhouse, S. W.; James E. Connelly, J. W.

Pacific Literary and Debating Society.

Meet Monday evenings, at 13 and 15 Tyler street, near Taylor.

M. Brandt.....President.
A. Sommerfield, Jr.....Vice Pres.
I. Simon.....Secretary.
I. G. Levy.....Treasurer.
J. Lewison.....Editor.

All are cordially invited to attend. Tickets can be obtained from members.

Directory of Secret Orders.

District Grand Lodge, No. 4, I. O. B. B.

B'nai B'rith Hall, 105 Post Street.

GRAND OFFICERS:

Louis Kaplan.....G. N. A.
Julius Jacobs.....G. A.
M. Morgenstern.....G. Y.
A. L. Badt.....Grand Sopher.
M. Kalmuk.....G. B. H.

OPHIR LODGE No, 21, I. O. B. B.
Meets every Wednesday evening.
P. Elias.....President.
S. Meyer.....Secretary.

MODIN LODGE No. 42, I. O. B. B.
Meets every Tuesday evening.
Philip Stern.....President.
M. Wasserman.....Secrctary.

PACIFIC LODGE No. 48, I. O. B. B.
Meets every Thursday evening.
H. Schwartz.....President.
L. Marcusi.....Secretary.

MONTEFIORE LODGE No. 51, I. O. B. B.
Meets every Snnday evening.
Henry Danziger.....President.
Julius Lindeman.....Secretary.

COLUMBIA LODGE No. 127, I. O. B. B.
Druids' Hall, Sutter street.
Meets every Monday evening.
S. Regensburger.....President.
Berthold Greenebaum..Secretary.

GOLDEN GATE LODGE No. 129, I. O. B. B.
Meets every Wednesday evening.
S. Pribatch.....Presidemt.
L. Prager.....Secretary.

HALL COMMITTEE.

Dr. Black, Ch. Dahlman,
A. Summerfield, A. Abramson.

A. J. O. K. S. B.

GRAND OFFICERS:

G. Baum,.....G. Saar,
N. M. Jacobs,.....D. G. S.
P. Abrahamson,.....G. Nassi.
N. Levy,.....G. Chap.
A. B. Ephraim,.....G. S.
S. May,.....G. G.
R. S. Calish,.....G. C.
M. Jacobs,.....G. S.
L. Licht,.....G. S. H.

HAR HARMORIA LODGE, No. 3. (German.)

W. Av., L. Newstadt, N., L. Lewin,
Ach., J. Schmidt, Al., Isaac Michael,
C., L. Lewald, S., L. Licht,
G., D. Levy, Sgn., M. Harris,
Sh., M. Harris, S. H., Ab. Levy,

Meet Sunday evenings, at 728 Montgomery st.

ZION LODGE, No. 4.

W. Av., B. Kaskel, N., L. Phillips,
Ach., S. Cohn, Al., Joseph Samuels,
C., Barnard Levy, S., A. B. Ephraim,
G., S. May, Sgn., J. Futter,
Sh., A. Gerson, S. H., L. Platshock.

Meet Wednesday evenings, at 728 Montgomery street.

HAR SINAI LODGE, No. 5.

W. Av., Henry Levy, N., A. J. Zekind,
Ach., L. Jacobs, Al., Isaac Peck,
C., A. Constine, S., Isidore Levison,
G., M. Wilson, Sgn., S. Lourge,
Sh., E. Lesser, S. H., S. Coney.

Meet Sunday evenings, at Pioneer Hall, Sac.

REHOBOTH LODGE, No. 6.

W. Av., J. Cantrowitz, N., M. Spiro,
Ach., A. J. Livingston, Al., H. Schwartz,
C., L. Levy, S., A. J. Prager,
G., M. Jacobs, Sgn., John Levy,
Sh., M. Jacobs, S. H., B. M. Blum.

Meet Monday evenings, at 728 Montgomery st.

WASHINGTON LODGE, No. 7.

W. A., J. M. Cohn, N., J. Jacobsohn,
Ach., E. Silverstein, Al., Elias Levy,
C., H. Danzinger, S., E. Levy,
G., Chas. Lehman, Sgn., C. Tichner,
Sh., S. Goldman, S. H., K. Boreen,

Meet Thursday evenings, at 728 Montgomery street.

GAN EDEN LODGE, No. 8.—LOS ANGELES.

W. Av., A. W. Edelman N., Sam. Prager,
Ach., S. Benjamin, Al., E. Greenbaum,
C., H. Wartenberg, S. J. Vogelsdorff,
G., Kalisher, Sgn., L. Levy,
Sh., —— —— S. H., S. Northon.

Meet Monday evenings, at Odd Fellows' Hall.

American Protestant Associations.

B'nai B'rith Hall, 105 Post Street.

CALIFORNIA LODGE No, 1.
Meets every Monday evening.
Bernard Blanch.....W. Master.
H. Hickie.....Rec. Sec.

YERBA BUENA LODGE No. 2.
Meets every Tuesday evening.
William Kane.....W. Master.
Robert Spence.....Rec. Sec.

MOUNT HOREB LODGE No. 4.
Meets every Saturday evening.
Lorenzo Cady.....W. Master.
Albert Kennedy.....Rec. Sec.

ODD FELLOWS' LODGES.

CALIFORNIA, No. 1.—Meet every Monday, in Covenant Hall, Odd Fellows' Hall.—Edwin Lewis, N. G.; L. Reynolds, V. G.; W. L. LaRose, Sec'y; M. P. Holmes, Treas'r; Thomas Phair, P. S.

SAN FRANCISCO, No. 3.—Meet every Friday, at Covenant Hall, O. F. Hall—J. D. Casebolt, N. G.; Arthur Waters, V. G.; A. R. Macdonald, Sec.; H. P. Brooks, Treasurer; H. J. Helmann, P. S.

HARMONY, No. 13.—Meet every Tuesday, at Covenant Hall—J. F. Grosbauer, N. G.; C. Evers, N. G.; F. U. Druffle, Sec.; Peter Anthes, Treas.; Charles Quast, P. S.

YERBA BUENA, No. 15.—Meet every Thursday, at Covenant Hall—C. W. Taber, N. G.; E. P. Batchelder, V. G.; Benj. A. Prindle, Sec.; Henry C. Squire, Treas.; Franklin Williams, P. S.

TEMPLAR, No. 17.—Meet every Wednesday, Covenant Hall—D. J. Staples, N. G.; T. B. Robinson, V. G.; L. Wadhams, Sec.; W. R. Didrick, Treas.; C. T. Pidwell, P. S.

MAGNOLIA, No. 29.—Meets every Tuesday at Wildey Hall, Odd Fellows' Hall.—J. N. Gregg, N. G.; Simon Wolf, V. G.; James D. Connell, Sec.; J. J. Frank, Treas.

BAY CITY, No. 71—Meets every Monday, at Wildey Hall—A. H. Lissak, Jr., N. G.; J. N. King, V. G.; C. Schneitacher, Sec.; B. Ordenstein, Treas.; E. Levy, P. S.

ABOU BEN ADHAM, No. 112.—Meet every Thursday, at Wildey Hall—David H. Swim, N. G.; F. B. Harrington, V. G.; John F. Kennedy, Sec.; A. M. Genung, Treas.; A. G. Wood, P. S.

GERMANIA, No. 116—Meet every Wednesday, at Wildey Hall.—Jacob Schleicher, N. G.; Wm. Becker, V. G.; John F. Lang, Sec.; A. Bahrs, Treas.; John A. Richter, P. S.

CONCORDIA, No. 122—Meet every Monday, at Parker Hall, Odd Fellows' Hall—Claus Gerken, N. G.; Chas. Trautner, V. G.; Jacob Nibbe, Sec.; Gustave Meyer, Treas.; Wm. Stelling, P. S.

APOLLO, No. 123—Meet every Friday, at Wildey Hall—J. C. Langton, N. G.; Chas. E. Terrill, V. G.; Holland Smith, Sec.; W. H. Baxton, Treas.; W. F. Norcross, P. S.

PARKER, No. 124—Meet every Tuesday at Parker Hall—T. A. Robinson, N. G.; Wm. Wilson, V. G.; A. J. Chambers, Sec.; W. J. Tilley, Treas.; N. T. Root, P. S.

UNITY, No. 131—Meet every Tuesday, corner of Sixteenth and Valencia sts.—William Bren, N. G.; W. G. Millman, V. G.; Jacob Goss, Sec.; H. F. C. Christinson, Treas.

HERMANN, No. 145—Meet every Wednesday at Parker Hall—G. W. Hildebrand, N. G.; R. Neuenschwander, V. G.; Charles Born, Sec.; Chas. M. Stein, Treas.; Chas. Friedman, P. S.

PACIFIC, No. 155—Meet every Thursday at Parker Hall—Henry C. George, N. G.; C. W. Mann, V. G.; Wm. H. Birch, Sec.; D. Hemler, Treas.; John P. Spooner, P. S.

OPHIR, No. 171—Meet every Friday at Parker Hall—M. M. Baldwin, N. G.; Louis Eppinger, V. G.; H. J. Hartnagel, Sec.; Z. Birdsall, Treas.; L. Soher, P. S.

OCCIDENTAL, No. 179—Meet at Relief Hall, Odd Fellows' Hall, (Night not yet settled)—Thos. H. Brooks, N. G.; C. P. Robie, V. G.; D. C. Smith, Sec.; I. M. Burstell, Treas.; August Ludorff, P. S.

ENCAMPMENTS.

GOLDEN GATE, No. 1—Meet second and third Fridays, at Encampment Hall, Odd Fellows' Hall—J. D. Barnard, C. P.; Chas. H. Mead, J., H. P.; C. H. Wade, S. W.; Franklin Williams, Scribe; James Davis, Treas.; D. W. Lake, J. W.

WALHALLA, No. 7—Meets first and third Fridays, at Encampment Hall—D. Beeker, C. P.; Chas. Flachweyer, H. P.; Jacob Nibbe, S. W.; Claus Gerken, Scribe; H. F. Maass, Treas.; Joseph Boleer, J. W.

WILDEY, No. 28—Meets second and fourth Saturday, at Encampment Hall—Wm. Cutler, C. P.; J. P. G. Miller, H. P.; F. Kennedy, S. W.; John Tucker, Scribe; J. D. McKenna, Treas.; Chas. W. Taber, J. W.

UNITY, No. 26—Meets second and fourth Monday, at Encampment Hall—Jacob Shew, C. P.; F. H. Staple, H. P.; H. E. Balliant, S. W.; Henry Hoeber, Scribe; George J. W. Monell, Treas.; W. Cummings, Jr, J. W.

Eureka Social Club.

Meet every third Sunday of each Month, at Golden Gate and Columbia Hall, Sutter St.

M. Posner,.....President.
S. Platshek,.....Vice President.
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A. Summerfield, T. Bearwald. J. Abramson.

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Meet on every alternate Sunday evening. Office of the Recording Secretary, 302 Montgomery street, cor. Pine, room 15.

Leon Bloch.....President.
Frank Hollub.....Vice President.
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Directory of Congregations.

Congregation "Sherith Israel."

Corner of Post and Taylor streets.

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C. Meyer.....President.
F. Toplitz.....Vice-President.
Isaiah Cohn.....Secretary.
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Temple "Emanu-El."

Sutter street, Northwest, above Stockton.

Rev. Dr. ELKAN COHN, Rabbi.
Rev. A. WEISLER, Reader.
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S. Lipman.....Vice-President.
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Mason street, bet. Geary and Post.

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Sutter street, southeast, near Powell.

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S. Goldman.....Vice-President.
M. Silver.....Treasurer.
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Congregation Shaarey Tzedek.

Stockton street, bet. Pacific and Broadway.

Rev. H. SCHWARTZ.
Abraham Watters.....President.
L. Abrahams.....Vice President.
Lewis Shasser.....Secretary.
Morris Pincus.....Treasurer.
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Lewis Morris.....Messenger.

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Congregation "Navah Tzedek."

Market Street. Please send names of Officers.

CHIBRA OHABATH ZION.

President, Jacob Limon.
Vice President, Louis Ehrlich.
Secretary, Jacob Gans.
Treasuaer, Henry Danziger.
1st Trustee, Charles Lehman.
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3rd " A. Lipman.
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"THE JEWISH MESSENGER."

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A High Toned Newspaper, devoted to the Advancement and Enlightenment of Israelites!

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The "Voice of Israel."

MERCANTILE LIBRARY HALL.

DELIGHTFUL MUSICAL EVENINGS

BY

MADAME CARANDINI

AND THE SISTERS

ROSINA,
FANNIE,
ISABEELA AND
LIZZIE CARANDINI,

MR. WALTER SHERWIN,

AND

MR. JOSEPH SMALL, Characteristic Vocalist.

The First of the Series on

MONDAY EVENING NEXT, DEC. 19, 1870.

Address business communications to Mr. Walter Sherwin, Grand Hotel. dec16-1t

GRAND CONCERT,

In honor of the

CENTENNIAL BIRTHDAY

OF

LOUIS VAN BEETHOVAN,

Given by the

SAN FRANCISCO MUSICAL FUND SOCIETY,

AT

PLATT'S HALL, SATURDAY, DEC. 17, 1870.

HERR J. TRENKLE will play one of his Great Piano Solos.

COL. W. H. L. BARNES has kindly consented to deliver an ORATION in memory of the Great Composer.

THE BEETHOVEN CHORAL SOCIETY, Conductor, GEO. T. EVANS, have offered their valuable services; also, tec combined

GERMAN SINGING SOCIETIES, Conductor, LOUIS SCHMIDT, have freely consented to assist.

THE GRAND ORCHESTRA will consist of FORTY of the best Musicians of San Francisco, including the CALIFORNIA THEATRE ORCHESTRA, and portions of MAGUIRE'S OPERA HOUSE ORCHESTRA.

Conductor, GEO. KOPPITZ.

Tickets, One Dollar; to be had at the Music Stores and at the Hall. dec16-1t

MONTEFIORE LODGE, NO. 51, I. O. B. B.

BALL,

THURSDAY EVENING, DECEMBER 29th, 1870, AT PACIFIC HALL.

In Aid of the Widow and Orphan Fund.

Tickets, admitting Gentleman and Ladies, $3.00. Dancing commence at 9 o'clock dec16-2t

CALIFORNIA STEAM NAVIGATION COMPANY.

The fast and magnificent Steamers of the California Steam Navigation Company will leave BROADWAY WHARF, San Francisco, as follows on the following routes:

FOR SACRAMENTO.

YOSEMITE and CHRYSOPOLIS (alternating), at 4 P. M., DAILY (Sundays excepted,) connecting at Sacramento with morning trains, boats and stages for all points in California, Oregon and the Eastern States.

FOR STOCKTON.

JULIA and AMADOR (alternating,) at 4 P. M., DAILY (Sundays excepted,) connecting at Stockton with stages for Yosemite Valley, Big Trees, etc.

FOR VALLEJO AND NAPA.

ANTELOPE, daily (Sunday excepted,) at 3:30 P. M. Returning, leave Vallejo at 8:30 A. M.

FOR BENICIA AND SUISUN.

PAUL PRY, tri-weekly, viz: on TUESDAYS, THURSDAYS and SATURDAYS, at 11 A. M. Returning, leaves Suisun MONDAYS, WEDNESDAYS and FRIDAYS, at 7 A. M., connecting both ways at MARTINEZ with stages for Pacheco, Clayton and Somerville.

RATES OF FARE:

To Sacramento and Stockton, cabin $1 50; deck	$1 00
To Benicia and Suisun	1 00
To Vallejo	1 00
To Napa	1 25

SPECIAL FREIGHT NOTICE.

Reduction in Freights:

To Sacramento	$2 50 per ton
To destination for interior points	2 00 per ton
To Knight's Landing	3 00 per ton
To Colusa	5 00 per ton
To Tehama	14 00 per ton
To Red Bluff	15 00 per ton
To Vallejo	1 00 per ton
To Napa	1 25 per ton
To Stockton	2 00 per ton
To Marysville	4 00 per ton

The tables of these boats are supplied with all the delicacies of the season.

To the TOURIST and the PLEASURE-SEEKER the above favorite routes offer superior inducements, avoiding the fatigue, heat and dust incident to Railroad travel, and enjoying a delightful sail on the inland waters of California.

B. M. HARTSHORNE, President.

San Francisco, August 20, 1870. sep30

FOR PORTLAND.

The North Pacific Transportation Company's Steamship

CALIFORNIA,

F. BOLLES.....Commander,

Will leave Folsom-street Wharf, for the above port on MONDAY, October 17th, at 11 o'clock A. M.

For freight or passage, apply at the office of the Company.

sep30 HOLLADAY & BENHAM, Agents.

CENTRAL PACIFIC RAILROAD.

Time Schedule, Dec. 2, 1870.

EASTWARD.	Express Train Daily.	Passenger, Sundays excepted.	Mixed*
	Leave	Leave	Leave
San Francisco	8.00 A.M.	4.00 P.M.	7.00 P.M.
Oakland	8.30 A.M.	4.30 P.M.	
San Jose	7.45 P.M.	4.35 P.M.	
Stockton	12.02 P.M.	7.53 P.M.	
	Arrive	Arrive	Arrive
Sacramento	1.50 P.M.	9.30 P.M.	7.40 A.M.
	Leave		Leave
Sacramento	2.10 P.M.		9.00 A.M.
	Arrive		Arrive
Marysville	4.00 P.M.		1.15 P.M.
Chico	6.45 P.M.		5.20 P.M.
	Leave		Leave
Colfax	5.00 P.M.		4.00 P.M.
Reno	1.15 A.M.		5.45 A.M.
Winnemucca	9.10 A.M.		10.15 P.M.
Battle Moun'n	12.00 M.		3.10 A.M.
Carlin	3.00 P.M.		10.40 A.M.
Elko	4.15 P.M.		12.30 P.M.
Kelton	1.30 A.M.		7.45 A.M.
	Arrive		Arrive
Ogden	8.00 A.M.		5.00 A.M.

*Daily East of Sacramento.

WESTWARD.	Express Train Daily.	Passenger, Sundays excepted.	Mixed*
	Leave		Leave
Ogden	6.00 P.M.		5.00 P.M.
Kelton	10.42 P.M.		1.30 A.M.
Elko	8.45 A.M.		7.15 P.M.
Carlin	10.15 A.M.		9.45 P.M.
Battle Moun'n	1.25 P.M.		3.10 A.M.
Winnemucca	4.05 P.M.		9.00 A.M.
Reno	1.00 A.M.		11.30 A.M.
Colfax	8.45 A.M.		12.50 P.M.
Chico	6.30 A.M.		10.30 A.M.
Marysville	9.10 A.M.		2.30 P.M.
	Arrive		Arrive
Sacramento	11.25 A.M.		6.30 P.M.
	Leave	Leave	Leave
Sacramento	11.45 A.M.	7.00 A.M.	7.30 P.M.
Stockton	1.40 P.M.	8.38 A.M.	
	Arrive	Arrive	
San Jose	5.35 P.M.	12.00 P.M.	
Oakland	5.30 P.M.	12.10 P.M.	
San Francisco	6.00 P.M.	12.40 P.M.	9.30 A.M.

Through Tickets to all Principal Cities in Europe for sale at the Company's Offices.

P.M.	A.M.	LOCAL TRAINS.	A.M.	P.M.
3.00	9.00	Leave..SAN FRANCISCO..Arrive	9.40	7.30
3.00	9.20	..... OAKLAND	9.18	7.05
4.40	11.05	..... NILES	8.15	5.35
5.35	12.00	Arrive.... SAN JOSE.... Leave	7.45	4.35

From SAN FRANCISCO,	From OAKLAND.	From BROOKLYN.
B 6:50 A M	B 5.40 A M	B 5:30 A M
D 8:00 A M	B 6:55 A M	B 6:45 A M
9:00 A M	8:00 A M	7:50 A M
D 10:00 A M	9:00 A M	
11:00 A M	10:00 A M	9:50 P M
D 12:00 M	11:00 A M	
2:00 P M	12:00 M	11:50 A M
D 3:00 P M	2:00 P M	
4:00 P M	3:00 P M	2:50 P M
5:15 P M	4:00 P M	
6:45 P M	5:20 P M	5:10 P M
B 11:30 P M	6:55 P M	6:45 P M

From SAN FRANCISCO.	From ALAMEDA.	From HAYWARDS.
B 7:20 A M	B 5:25 A M	B 4:30 A M
E 9:00 A M	B 7:36 A M	B 7:00 A M
BC 9:30 A M	E 9:06 A M	E 8:30 A M
EC 11:30 A M	B 9:36 A M	B 9:00 A M
1:30 P M	E 11:36 A M	E 11:00 A M
4:30 P M	1:35 P M	
6:00 P M	4:35 P M	3:55 P M
	E 6:05 P M	

B Sundays excepted. E Sundays only.
D To Oakland only. C To Fruit Vale only

A. N. TOWNE, General Superintendent.
T. H. GOODMAN, General Passenger Agent, Sacramento.

San Francisco & San Jose Railroad.

The Summer Arrangement of the above Road commencing on Friday, August 5th, 1870, at 5 o'clock, A. M., is announced as follows:

TRAINS SOUTH—ON WEEK DAYS

Will leave San Francisco.	Arrive at San Jose.	Will leave San Jose.	Arrive at Gilroy.
3.10 a m	10.35 a m	10.40 a m	11.50 a m
†3.30 p m	5.55 p m	6.00 p m	7.05 p m
5.00 p m	7.20 p m	....	....
ON SUNDAYS.			
8.30 a m	10.55 a m	11.00 a m	12.10 p m
9.50 a m	12.10 p m	....	....
3.50 p m	6.10 p m	....	....

TRAINS NORTH—ON WEEK DAYS.

Will leave Gilroy.	Arrive at San Jose.	Will leave San Jose.	Arrive San Francisco.
....	....	*6.50 a m	3.50 a m
8.40 a m	7.50 a m	7.50 a m	10.10 a m
1.45 p m	2.50 p m	3.00 p m	5.30 p m
ON SUNDAYS.			
....	....	8.10 a m	10.30 a m
1.45 p m	2.50 p m	2.55 a m	5.30 a m
....	....	6.30 p m	8.50 p m

FREIGHT TRAINS—Leave Gilroy at 5 A M and San Francisco at 5.30 A M.

* Stops at Santa Clara, Mountain View, Mayfield, Menlo Park, Redwood City, San Mateo, Millbrae, San Bruno, and San Miguel only, and only for first class fares.

* On Monday mornings will leave San Jose at 6.30, stopping at all Way Siations, and passing Santa Clara at 6.40; Mountain View, 7.02; Mayfield, 7.13; Menlo Park, 7.20; Redwood City, 7.30; Belmont, 7.38; San Mateo, 7.50; Millbrae, 8.00; San Bruno, 8.10; Twelve-Mile Farm, 8.15, San Miguel, 8.30.

† On Saturdays only this train will leave San Francisco at 2.30, arriving at Gilroy at 6.05

RICHARD P. HAMMOND,
General Superintendent.

SAUCELITO FERRY.

The Steamer Princess will leave Saucelito at 8 and 11 A M and 5 P M, and Meiggs' Wharf at 10 A M and 5:45 P M. On Saturday an extra trip from Saucelito at 6:30 P M. On Monday, from Meiggs' Wharf, at 7 A M.

SUNDAY TIME—Meiggs' Wharf, 10 A M, 12 M, and 2 and 4 P M; Saucelito, 11 A M, 1, 2, and 5 P M.

FARE—Twenty-five Cents.

C. H. HARRISON, Superintendent.

PACIFIC MAIL STEAMSHIP CO.

FOR NEW YORK VIA PANAMA.

Cabin.....$100 | Second Class..$50

Leave wharf Corner First and Brannan Streets, punctually at 11 o'clock, A. M., on the 3d and 18th of each month (except when either date falls on Sunday then on Saturday preceding), PANAMA, connecting, via Panama Railroad, with one of the Company's splendid Steamers from ASPINWALL to NEW YORK.

October 3d--CONSTITUTION, connecting with the ARIZONA.

All Steamers touch at Acapulco. Steamers of the 18th touch at Manzanillo.

Through tickets sold to and from Liverpool, Queenstown, Southampton, Bremen, Brest and Havre.

FOR JAPAN AND CHINA.

Steamers leave on the first of every month, punctually at noon, for YOKOHAMA and HONGKONG, connecting at Yokohama with the company's Branch Line for SHANGHAI, via Hiogo and Ncgasakai.

Octobcr 1.—JAPAN, Capt. Warsaw.

Apply at the Pacific Mail Steamship Company's office, corner Sacramento and Leidesdorff streets.

oc7 ELDRIDGE & IRWIN, Agents.

NORTH PACIFIC TRANSPORTATION COMPANY.

The Steamships of the North Pacific Transportation Company will leave as follows, on the following routes:

GUSSIE TELFAIR,

FOR SANTA CRUZ, MONTEREY, SAN SIMEON, AND SAN LUIS OBISPO.

Leaving San Francisco	San Luis Obispo	San Simeon	Monterey	Santa Cruz
September 24	27	28	29	29
October... 4	7	8	9	9
October... 13	16	17	18	18
October... 22	25	26	27	27

Leaving San Francisco at 4 o'clock P. M.

SAN FRANCISCO AND SAN DIEGO.

San Francisco for San Diego	San Diego for San Francisco	San Pedro for San Francisco	Santa Barbara for San Francisco
September 27	Oct. 1	2	3
October.. 3	7	8	9
October.. 9	13	14	15
October.. 15	19	20	21
October.. 21	25	26	27
October.. 27	31	Nov. 1	2

Leaving San Francisco at 9 o'clock A. M.

PACIFIC,

FOR EUREKA, TRINIDAD, CRESCENT CITY, COOS BAY AND UMPQUA RIVER,

Leaving at 10 o'clock A. M.

On the 20th of each month, the Steamer will extend her trip to Coos Bay and Umpqua River. Sailing Days—5th and 20th.

FOR PORTLAND.—Sailing Days, September 17th and 22d.

HOLLADAY & BRENHAM, Agents,
sep30 No. 217 Sansome street.

NEW ROUTE.

SAN FRANCISCO TO SAN JOSE,

WITHOUT CHANGE OF CARS.

Central Pacific Railroad via Oakland Ferry.

Reduction of Fare.

On the First of September, 1870, the Fare between San Francisco and San Jose will be reduced to

TWO DOLLARS!

TWO TRAINS DAILY, as follows:

Leave San Francisco.....9 A. M, and 3 P. M.
Leave at San Jose.....12 M. and 5:35 P. M.

RETURNING,

Leave San Jose.....7:45 A. M. and 4:35 P. M,
Arrive at San Francisco.....9:40 A. M. and 7:30 P. M.

EXCURSION TICKETS for Saturdays and Sundays to San Jose and return, THREE DOLLARS.

A. N. TOWNE, Gen'l Sup't.
T. H. GOODMAN, Gen'l Passenger Agent, Sacramento.

SAN QUENTIN FERRY,

For an Rafael from Ferry Wharf,

Davis Street, bet. Broadway and Vallejo.

On and after April 30, 1870, the favorite steamer CONTRA COSTA, Capt. J. T. McKenzie, will leave as follows, daily, (Sundays excepted]:

San Francisco, 9:30 a m; 1 p m; 4:30 p m.
San Quentin, 8 a m; 11:30 a m; 2:45 p m.

Connecting at Point San Quentin with the recently constructed Railroad to San Rafael, and with stages for Olima, Tomales, Bolinas and Nicasia.

In order to encourage pleasure travel, Horses and Buggies will be taken at very much reduced rates. For further particulars apply to the Captain on board, or to

CHAS. MINTURN.

PETALUMA ROUTE AND SONOMA,

VIA LAKEVILLE.

Change of Hours.

Summer Arrangement—On and after April 16th, leaving Vallejo-street Wharf daily (Sundays excepted), the steamer PETALUMA, Capt. Wm. Warner at 8½ A. M., and the steamer CLINTON, Capt. C. M. Batter, at 2½ P. M. Connecting by the 8½ A. M. boat will stages for Bodega, Bloomfield, Duncan's Mills, Tomales Santa Rosa, Windsor, Healdsburg, Geyserville, Skaggs Springs, Anderson Valley, Novago, Albion and Big Rivers, Noyo, Fort Bragg, Ukiah, Long Valley, Clear Lake and Lakeport. Returning, leave Petaluma at 8 A. M. and 2½ P. M.

CLEAR LAKE STAGE

Leaves Lakeport Mondays, Wednesdays and Fridays, at 4 A. M. Returning, leaves CALISTOGA Tuesdays, Thursdays and Saturdays.

CHARLES McGREER, Proprietor.

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